

# Water out of the rock

Or, life and comfort to sinners through the crucifixion of Christ.

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Demonstrated in a  
Sermon  
preached at  
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near Leeds in Yorkshire,  
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Awake, O sword, against my shepherd, and against the man  
that is my fellow, saith the Lord of hosts, & c. {Zechariah 13:7}.  
When we were yet without strength, in due time Christ died for  
the ungodly, {Romans 5:6}.

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# Life and Saving Health through Christ Crucified.

*{Psalms 105:41}.*

*He opened the rock, and the waters gushed out: they ran in the dry places  
like a river.*

David was doubtless the penmen of this Psalm; in which he excites the church and people of God, the posterity of Abraham, to magnify and praise the Lord, in remembrance of his signal providences and wonderful kindnesses extended to Abraham, Isaac, and Jacob, and their seed, and is taking them from amongst idolaters, and making them his peculiar people by covenant, promising to the fathers, and giving to their seed the land of Canaan for an inheritance, &c.

We may therefore observe, First, the Psalmist's exhortation of the seed of Abraham to praise the Lord, and to remember his marvelous works that he has done; vs. 1-7.

Secondly, the grounds hereof, or several arguments, laid down to induce and stir up God's people to praise and glorify God, viz,

1. Their covenant-relation unto God.
2. God's judgments in the earth, executed on the behalf of his covenant-people, verse 7.

3. God's remembrance and confirmation of his covenant made with their fathers; particularly, as to his giving the land of Canaan to them for an inheritance; verses 8-12.

4. God's providential dispensations to, and his gracious dealings with them and their posterity, in pursuance of his covenant: and that,

(1) Before they went down into Egypt, as appears, verses 12-23. Where we may observe God's special protection, (to verse 16.) And his wonderful sustentation of them in a grievous famine, by means of Joseph, &c. (to verse 23.)

(2) While they were in Egypt, verse 23 to verse 37. Where we may note God's preserving and greatly multiplying his people; and his inflicting sore plaques and judgments on the Egyptians.

(3) When they were brought out of Egypt, and afterwards, until they were possessed of the Promised Land, verse 37 to the end of the Psalm: and here God's providential kindness is set forth.

1. In the manner of his bringing them out of Egypt, verses 37, thirty-eight. 2. In his safe and merciful conducting them through the wilderness; covering them from the sun's heat, and directing them by day with a pillar of a cloud; and lighting and guiding them by night with a pillar of fire, verse 39. And feeding them with Quails and to manna for food; and with water out of the rock for drink, verse 40, 41. 3. In his giving them possession of Canaan, verse 44. Lastly, God's end designed in all this his kindness, is asserted, verse 45 viz. That is people might observe his statutes, and keep his laws.

The words of our text refer unto the Israelites traveling through the wilderness; mentioning one instance of the Lord's providing for them,

particularly, in his miraculously supplying them with water, and that, notwithstanding their murmurings and provocations; for, although the hand of God had eminently appeared with them, and for them, yet they were ready ever and anon to murmur, repine, and rebel against him: nevertheless, the Lord, through his infinite goodness, was graciously pleased to come over their unworthiness and their rebellions time after time, and to administer of his favors and blessings in abundance unto them: some of which are here recited. And now (by the way) we may note, from the consideration of the Lord's marvelous kindness to, and his gracious dealings with his people in their passage through the wilderness, through a desert land, a waste-howling wilderness. (As it is called, Deuteronomy 32:10.) – That rather than God's own children and people should want, he will not be wanting to work miracles for their supply. He sustained this people forty years miraculously in the wilderness, so that they lacked nothing: their raiment waxed not old upon them, nor did their shoes wax old upon their feet during all that time, Deuteronomy 8:4 and Deuteronomy 8:29. 5. Nehemiah 9:21. When they were destitute of food for their sustentation, the Lord rained down quails and manna from heaven, for them to eat, Numbers 11:31, 32; Psalms 78:24, 27; Exodus 16:13. So when they wanted water for their refreshment, and for the refreshing of their children and cattle (for there was no water in all their journeyings through the wilderness, but such as was bitter, and (as I may say) not fit to be tasted) the Lord was pleased to cleave the rocks in the wilderness, and to bring out water from thence in abundance, as is expressed in our text; so in Psalms 78:15, 16, 20; Numbers 20:11. A particular account hereof (as to the history, or letter of the thing) we have in Exodus 17. In the beginning of

that chapter we read how the people murmured for want of water, at Rephidim, chiding with Moses, and saying, give us water that we may drink; to whom Moses said, why chide you with me? Wherefore do not tempt the Lord. And (as follows) the people thirsted there for water, and the people murmured against Moses, and said, wherefore is this that thou hast brought us up out of Egypt, to kill us, and our children, and our cattle, with thirst? Verses 2, 3. Whereupon Moses cried unto the Lord, saying, what shall I do unto this people? They be almost ready to stone me, verse 4. The Lord gives him an answer in verses 5, 6. Now considering the people's murmuring and rebellions, the Lord might justly have taken occasion to have destroyed them; or, instead of granting their desire and request, might have caused his judgments to have been executed upon them: but, behold a wonder of divine mercy and sovereign grace, which comes over the unworthiness and rebellions of his people! The Lord said unto Moses, go on before the people, and take with thee of the elders of Israel, and thy rod, wherewith thou smote the river, take it in thine hand, and go; behold I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. Thus you have the passage relating to this rock's being smitten when the children of Israel were traveling through the wilderness. But,

What I shall (as the Lord helps) make my business to speak at this time, shall be a little with respect to the evangelic, or spiritual meaning of the words of our text; what is intended, or typified and held forth by this rock, and the opening thereof, and by the waters that are said to gush out there from, &c. And in order to a due consideration hereof we may help

observe these three parts in general in the words, 1. A positive assertion, he opened the rock. 2. The effect hereof, or what was consequent hereupon, the waters gushed out. 3. What followed upon both these, the waters ran in dry places like a river.

First, in this assertion, or position laid down by the psalmist [he opened the rock] there be three things to be considered and unfolded;

1. What, or who is to be understood (in the spiritual sense of the word) by this rock here mentioned:

This is plain from the Apostle Paul's own interpretation, 1 Corinthians 10:2-4. Our fathers (says he) were all baptized unto Moses in the cloud, and in the sea, and did all eat the same spiritual meat, and did all drink of the same spiritual drink: for they drank of the spiritual rock that followed them, and that rock was Christ: here is plainly expressed what we must understand by this rock, viz. the Lord Jesus Christ, he that is frequently styled the rock of salvation: he that is the rock (as he tells his disciples) upon which his church is built, so that the gates of hell shall not prevail against it, Matthew 16:18. He who is that sure foundation laid in Zion, on whom whosoever believeth, shall not be ashamed nor confounded, Isaiah 28:16; Romans 9:33; 1 Peter 2:6; 1 Corinthians 3:11. This is the rock which is here spoken of, as spiritually understood.

2. We are to consider what was done, or executed upon, or with respect unto this rock. It is here said, He opened the rock. Sometimes it is termed a smiting the rock; as in the place before cited, Exodus 17:6. Thou shalt smite the rock, &c. So Likewise in Numbers 20:10, 11. In verse 8 we may see the direction that is given by the Lord, in this case, to Moses, Take thy Rod, and gather thou the assembly together, and speak ye unto the

rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation, and their beasts, drink. And hereupon it is said in the following verses, Moses took the rod from before the Lord, and Moses and Aaron gathered the congregation together before the rock; and Moses lift up his hand, and with his rod he smote the rock twice. Sometimes it is called a cleaving the rock; as in Psalm 78:15, 16. The Psalmist giving some account (in this Psalm 78) of the journeying of the children of Israel, has this passage, among others: He clave the rocks in the wilderness, and gave them drink, as out of the great depths: he brought streams also out of the rock, and caused water to run down like rivers. So likewise in Isaiah 48:21. They thirsted not, when he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out. So then, as to what was done to the rock, we hear it is said sometimes, that it was smitten; sometimes, that it was cloven; and sometimes, that it was opened. Having therefore shown briefly, that Christ Jesus is shadowed out by this rock; now let us consider what is meant by the smiting, cleaving and opening of the rock.

These expressions do signify, and typically set forth the death and sufferings of the Lord Jesus Christ, when the sword of divine vengeance did wound and pierce him, according to that in Zechariah 13:7, Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. Oh what grace! What amazing grace is this, that the sword of divine vengeance should wound and pierce the very heart and soul of the Lord Jesus Christ for sinners

sake, for the sake of rebellious souls, that so the infinitely holy God might, in a way of love and mercy, turn his hand upon them, they being from eternity designed for glory and future happiness? Oh the wonders of divine love and sovereign grace! See also Isaiah 53. The whole chapter has reference to this very matter, viz. the death and cruel sufferings of the Lord of life and glory; particularly verse 5. He was wounded for our transgressions, and bruised for our iniquities, &c. And again, verse 10. It pleased the Lord to bruise him. He hath put him to grief; when thou shalt make His soul an offering for sin, He shall see His seed, &c. It pleased the Lord to bruise Him, or, (as the Hebrew word *dacha* imports) to pound, crush, or beat, as wheat, or spice is beaten in a mortar with a pestle. Oh the dire and cruel sufferings of the Lord of life and glory! He underwent and passed through the scorching heat of flaming vengeance. He came under the heavy rod of the incensed God, the heavy stroke of vindictive justice; and has done and suffered whatever divine justice had to exact or inflict on the account of man's rebellion, on the account of his people's sins and transgressions: thus the rock was smitten and opened.

3. We are to consider whence it was that Christ thus suffered, or by and from whom it was that this spiritual rock was thus smitten and opened.

It is true, Satan made his assaults and subtle and violent attempts upon the Lord Jesus Christ. And the men of his own nation, his own countrymen, the chief priests, and the scribes, and the elders and rulers, and people of the Jews, were the chief instruments in executing very grievous sufferings and cruelties on the person of Jesus Christ, namely, on his body and outward man.

Ay, but this was not all; it was God himself that was the principal and efficient cause of all the sorrows and sufferings of Christ: His own God and Father takes his rod into his hand, and severely lays it on his own Son, the Lord Jesus, as finding him now standing in the sinners law-place, charged with all the sins and rebellions of his people; justice will not spare him at all, He spared not his own Son, but delivered Him up for us all, says the Apostle, Romans 8:32. He spared not his own Son; No, no, He was resolved (may I so say) to take payment and satisfaction to the full at the hands of Jesus Christ; according to the strictest demands of offended justice, for and on the account of our sins and transgressions. So in Isaiah 53:10, we read, That it pleased the Lord to bruise Him, &c.

Thus it appears, that it was God the Father that executed His fiery wrath and terrible vengeance upon his own Son, the Lord Jesus Christ: yea, though men were instruments as to his bodily sufferings, yet (as the Apostle declares) He was delivered by the determinate counsel and foreknowledge of God, Acts 2:23. But his bodily sufferings were but light, if compared with his soul-sufferings; His sufferings (I say) in body by the wicked hands of men, were but small in comparison of the sufferings which he underwent in his soul: oh there did he feel the wrath, the burning wrath of God his Father breaking in, and issuing forth (like a mighty deluge upon his precious soul. And this did he willingly undergo, this did he willingly pass through on the account of such poor sinful, rebellious creatures as we, according to what is expressed in Psalm 40:7,8, Sacrifice and offering thou wouldst not, (says he) &c. Then said I, lo, I come, -- I delight to do thy will, O God, yea, thy law is within my heart. And again, in Isaiah 50:4-6. See the willingness of the Lord Christ to suffer for poor sinners, the Lord

God (says he) hath given me the tongue of the learned, that I should know to speak a word in season to him that is weary; he wakeneth me morning by morning; he wakeneth mine ear to hear as the learned; the Lord God hath opened mine ear, and I was not rebellious neither turned away back; I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. He was not rebellious, no, no, He willingly gave his back to the smiters, &c. And here again we may observe that it was God himself that brought the heavy stroke of his rod upon his own Son; He wakened him morning by morning: what grace was this to poor rebellious ones, that the Lord Jesus should be awaked, and required (as I may say) to pay our debts, that we might be acquitted? That we might go free, divine justice comes and knocks at Christ's door, wakens him morning by morning, and calls upon him for the payment of our debts; which he was graciously pleased to take upon himself, and freely to engage for the payment of, in our behalf; most willingly espousing our cause, and undertaking to be sponsor and surety for us. So then, it was God the Father that did thus wound and bruise the Lord Jesus Christ, his own Son; he opened the rock.

Secondly, as to the effect of God's smiting, or opening the rock, [the waters gushed forth:] there are two things especially to be considered here: 1, what we are to understand by waters.

It is true, more nearly and immediately, we may look upon these waters as figuring out and intending, the blood of Jesus Christ; when he was wounded and pierced, how did the blood start out of the veins of his precious body? As, when he was in his agony in the garden, it is said, is sweat was as it were great drops [or clotters] of blood falling down upon the

ground, Luke 22:44. So when he was upon the cross, one of the soldiers thrust his spear into his blessed side, and forthwith there came out blood and water, John 19:34. The crown of thorns upon his head, the spear in his side, and the nails in his hands and feet drew blood from those several parts of his precious body. And, O sinner! What grace was this, that the Lord Jesus Christ should step into thy room and mine, and so willingly come under the dreadful sentence and stroke of God's incensed justice and avenging wrath upon our account, and in our stead, and that his precious blood should come streaming from his blessed body for our purification and healing? But this is not all that is signified by these waters. But I rather judge that the virtue, or efficacy, and gracious effects of the death, sufferings and blood-shed of Jesus Christ is intended and to be understood by these waters that gushed out of the rock, thus opened. And what is that?

There be several things, (if I should stand to particularize) that might be took notice of, as denoted by these waters, as,

1. There be waters of life, as they are sometimes called in Scripture, that is to say, the Spirit and spiritual influences. I. The spirit of grace is frequently signified and intended by water, as in Isaiah 44: 3, I will pour water upon him that is thirsty, and floods upon the dry ground: explained in the following words, I will pour my Spirit upon thy seed, and my blessing upon thine offspring. So in John 7:38-39, he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water; (but this spake he of the Spirit:) see also John 4:10, 14.

2. The efficacious operations and influences of the spirit of grace are sometimes intended by water, as in John 3:5, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. By water here we are to understand the grace, the purifying virtue, or influences, and powerful operations of the Holy Spirit, in his effectual applying the blood of Christ to the soul and conscience: see also Ezekiel 16:9 and Ezekiel 36:25. These purifying waters, or vital influences, do flow in upon, or are derived down into the souls of God's elect through the blood and sufferings of the Lord Jesus Christ, that is, from, by, and through Christ as crucified for them.

2. By these waters, the special displays of divine grace and love may be signified. 1. The grace that flows from the heart of Jesus Christ (I say) may be understood by these waters gushing out: Ye know the grace of our Lord Jesus Christ (says the apostle) that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Corinthians 8:9. The grace of Jesus Christ was manifested in his sufferings, bleeding, and dying for poor sinners. That grace which was in his heart from eternity; that love which he had to his people from everlasting, hath broke forth in a wonderful wise in his bleeding and dying for them. 2. The grace likewise and love of God the Father may be understood by these waters. And the way for the manifestation of the rich grace and love of God the Father was through a wounded, bleeding, dying Jesus: He opened the rock, and the waters gushed out. That sovereign grace, that eternal love, which was in the heart of God the Father towards his children, has found a vent, a passage, even though the opened sides of Christ, that it might flow forth and extend itself unto their persons, though guilty and defiled by sin

and transgression. This, this, is the way wherein divine favor is manifested, even though the blood of Christ, through the bleeding, dying wounds of a once-crucified Savior and Redeemer.

3. By these waters we may understand, divine consolation, the comforts of the Holy Spirit; as the waters gushed out from the smitten rock, so true and solid comforts flow forth from, and through a bruised, crucified Jesus. See Zechariah 9:11.

4. In short, these waters may denote our justification and sanctification; the grace of God that justifies, and the grace of God in Christ that sanctifies, may be understood by these waters gushing forth; the souls of the redeemed being hereby purged and cleansed from both the guilt and the defilement of sin through the blood of Christ, Ephesians 5:26; 1 John 5:6, 8; Hebrews 9:14.

5. By these waters we may understand (not only this or that particular benefit, but) all spiritual blessings, flowing from Jesus Christ, the fountain of living waters, as in Ezekiel 47:1; Joel 3:18; Zechariah 14:8; Revelation 22:1.

2. We are to consider what we are to understand by the gushing out of these waters.

Hereby (I conceive) is intended the freeness, and the abounding, or plenteousness of divine grace and love, and other blessings (before mentioned.) These waters came not from the rock sparingly, they did not fall by drops, drop by drop; no, no, they flowed forth from this opened rock in abundance, by streams; they gushed out, says our text. And answerably hereunto, oh how has the water of life, grace and consolation, &c. gushed out, float down in abundance through the opened, pierced, wounded sides

of our dear Redeemer, the Lord Jesus Christ, to the poor souls of miserable sinners!

Then as to the next clause, the third general head observable in our text, viz. What followed upon the rock being opened, and the waters us gushing out there from; – they ran in the dry places like a river. Here, two things are observable: the plenty, or abundance of these waters; and what is predicted thereof.

1. The plenty of these waters, expressed by the word [River;] they ran – like a river. They did not come (as before said) by drops; neither are they said to run like a small brook, but like a river; to intimate the plenty, the abundance thereof. – Hereby we are to understand the plenteousness and abounding of divine grace, favors and blessings, &c. As in Psalm 46:4, there is a river, the streams whereof shall make glad the city of God. The gracious presence and blessing of God is refreshing to the souls of his people; yea, his consolations are abundant, free and ever running, like a river. And Psalms 36:8, – thou shalt make them drink of the river of thy pleasures; those rich, plentiful, and delightful provisions, which thou hast prepared for them. See also Joel 3:18; Revelation 22:1. Thus we read of the riches and super abounding of God's grace, Ephesians 2:4, 7, God who is rich in mercy, for his great love wherewith he loved us; – that in ages to come he might shew the exceeding riches of his grace, [not only his grace, but riches of his grace; and not only so, but the exceeding riches of his grace] in his kindness towards us through Christ Jesus. So Romans 5:20, 21. – Where sin abounded, grace did much more abound as sin hath reigned unto death, even so might grace reign unto eternal life, by Jesus Christ our Lord. So then, by the gushing out of these waters, and by their

running like a river, is intended (as I conceive) the great plenty, abundance, exceeding riches of divine grace and love, consolations and spiritual blessings in Christ Jesus, streaming forth and flowing down from and through the opened, pierced sides of that blessed person, who is the Lord of life and glory.

2. As to what is predicted of this river, or this plenty of water; it is said to run in the dry places. By which expression is particularly specified the place where these waters gushed out, and ran down, viz. the dry and barren wilderness. For the children of Israel were now in the wilderness; in the solitary, desolate, waist-howling wilderness where there was no water, Deuteronomy 8:15 and Deuteronomy 32:10; Jeremiah 2:6. – This (according to the spiritual sense and import of the words) may denote either,

1. Such nations, or parts of the world, that are destitute of the public worship and ordinances of Christ, devoid of the Gospel and means of grace (pointed at in that sweet invitation, Isaiah 55:1, come ye to the waters.) Such as be those (at this day) over spread with Paganism, Mahometanism, anti-Christianism: such as David was in when he expressed such a longing and thirst for God, Psalms 27:4 and Psalms 42:1,2 and Psalms 63:1-2 and Psalms 84:2. Or, such as the Jews were in, when carried away captive by Nebuchadnezzar, Zechariah 9:11 from whence they are said to come with weeping and with supplications, &c. Jeremiah 31:9 and Jeremiah 50:4-5. [Here note, that the gospel was to be carried to all nations, and preached to every creature, after the crucifixion and resurrection of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to

light, through the gospel, Matthew 28:19; Mark 16:15; Colossians 1:23; 2 Timothy 1:10.] Or else;

2. These dry places and may intend and hold forth the souls, or persons of the elect, in a dry, barren, desolate, bewildered case and condition.

1) Poor sinners in their unregenerate state may be hereby understood; who, by reason of sin and transgression, are indeed in a desolate, wretched and forlorn condition, as in a terrible wilderness, Deuteronomy 8:15. Alas! As for poor unconverted sinners, they may well be compared to the dry places in a wilderness, forasmuch as they are destitute of the spirit of grace, and of the true Grace of God, they have nothing of the waters of life refreshing their souls, nothing of the bread of life to feed upon, they have nothing for soul-nourishment, or solid satisfaction, they have no consolation of the Spirit, but lie dead, and dark, and dry, and barren, and altogether insipid, as to any thing of God, and the things of the Spirit of God; and so are in a doleful case by nature.

2) Not only the unregenerate; but even the regenerate children of God are sometimes in a bewildered, desolate, distressed condition, and (so considered) may be understood by these dry places: For, notwithstanding they have (through grace) passed from death unto life, and have been brought to believe in Christ, &c. Yet they many times do find themselves, whilst they are yet on this side glory, their spirits overwhelmed within them, their hearts within them desolate (as David says of himself, Psalms 143:3-4.) And this through the power of temptation, or prevalency of unbelief, and of indwelling sin and corruption: yea, how do they experience themselves oftentimes (as it were) in dry places, with David, Psalms 63:1. Where he

thus expressed himself, O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, and a dry and thirsty land, where no water is, it is probable David might speak with respect to his outward state and condition which he was then in, he being banished from Jerusalem, and so from the temple and sanctuary of the Lord his God, where his desire was to be, being forced, through King Saul's cruel persecutions, to fly and hide himself in the wilderness of Judah: but doubtless he had also a special reference to the present case and the experience of his soul, as being destitute and distressed through the want of God's public ordinances; therefore he most ardently breathes after, and longs for the presence of God, and sweet soul-satisfying communion with God in his said ordinances in his sanctuary; thus crying out in this his desolate condition, in the exercise of faith, O God, thou art my God, &c. You that have believed on the Lord Jesus, come look into, and consult your own experiences: have not you sometimes found it on this wise? Though at some times you have had refreshing in the inner man, sometimes you have been raised and greatly comforted in your souls, mounting up with wings as eagles, lying in the embraces of Jesus, lodging in the bosom of love; yet at other times you have been dejected, and sunk, and brought low in your spirits, and filled with doubts and slavish fears: though at sometimes you have found the Scriptures, and especially the free and absolute promises of God, very sweet and reviving and comforting to your souls, in your reading them, or hearing them, or having them injected into your minds; yet at other times (it may be) you have taken your Bibles, and found and read such passages, which formerly were sweeter to you than honey and the honey-

comb; but now you find them dry, and empty, and without savour, you feel nothing of life, or virtue in them for your souls nourishment and comfort.

Thus it is with gracious souls, with true believers many times; they are (as it were) in dry places, in a desolate and wilderness-condition.

But oh, what marvelous kindness is this, that the rock should be opened, and a way made for the rich grace and free love of God to flow forth upon our barren hearts, our dark, dry, and dead souls, even through the wounded, the opened sides of Jesus;

Another thing therefore observable (implied in our text) is the blessed effect of, or what followed upon the waters thus running in the dry places:

As to the history, it is evident, these waters ran down in the dry places so plentifully, not only to soften, cool, and fructify the ground: but especially to refresh and satisfy the people and their cattle. Numbers 20: 11. – So as to the mystery, these waters, spiritually understood, as issuing forth from and through a crucified Jesus, &c. Were graciously designed and ordered by the Lord for to mollify, Quicken, nourish, refresh, comfort, exhilarate, and strengthen the poor souls of God's elect. Oh the gracious and wonderful efficacy of the blood of Christ! Oh the blessed operations of the free grace and love of God in Christ upon the souls of poor, sinful, nothing creatures!

Before I enter upon the doctrinal part of my present discourse, I shall take a little further notice of this word [rock;] it is true, the word rock passes under divers acceptation in the Holy Scriptures: I shall just mention a few.

1. It is frequently used, and to be taken literally and properly for an high, strong, firm place of stones, Judges 8:25, and Judges 20:45; 1 Samuel 14:4; 23:25.

2. It is often used metaphorically: when something else is intended, though likened thereto.

As 1, God is termed a rock, as being a place of safety, Deuteronomy 32:4,13,15,31; 1 Samuel 2:2. There is not any rock like our God. Psalms 18:2,31.

2. Idols, or heathen-gods are so-called, Deuteronomy 32:31,37. Where are their gods? Their rock in whom they trusted?

3. The first of a people, the head, or chief of a family, is so styled, Isaiah 51:1, – look unto the rock which ye are hewn, and to the hole of the pit whence ye are digged: explained in verse 2, look unto Abraham your father, and on to Sarah that bare you.

4. A rock may intend any strong and safe place or a solid foundation, Numbers 24:21; Matthew 7:25.

5. Sometimes by the word rock is to be understood unprofitable and unfruitful hearers, so termed from their obdurateness of heart; and want of root in themselves, Luke 8:13.

But 6. In many places, and particularly here in our text, Christ Jesus, as God-man, mediator, and surety of the covenant of grace, is to be understood by this rock, according to the spiritual sense and import of the words, as has been before demonstrated.

What I have further to add, as touching this rock, is, to show, in a few particulars, why, or in what respects, and under what considerations Christ is termed, or compared to a rock.

1. Rocks are generally the highest parts of the earth, Job 39:27-28, the eagle makes her nest on high, she dwells upon the rock. See also Jeremiah 49:16. Well may Christ be compared to a rock in this respect: he is highly exalted, Philippians 2:9. Far above all principality and power, &c. Ephesians 1:21. Exalted as Prince and Savior, for to give repentance unto Israel and remission of sins, Acts 5:31. He is said to have the preeminence in all things, Colossians 1:18. Thus our Lord Jesus is the highly exalted rock of ages, the rock of salvation.

2. Rocks are hard, strong, and almost impregnable and impenetrable, especially the rock pointed at in our text; which is therefore called the flinty rock, Deuteronomy 8:15 and Deuteronomy 32:13. Our Lord Jesus Christ is compared to a rock in this respect also, in some senses; thus he is called a stone, a tried stone, a precious corner-stone, Isaiah 28:16. The devil has tried him, and wicked men have tried him; and yet his bow has still abode in strength notwithstanding, and he has been found (as I may say) to stand it out against all the shocks, batteries and assaults of Satan, and all the cruelties and indignities of men: yea, divine justice itself has tried him; he has passed through the armies of vindictive justice, and the sharp arrows of flaming vengeance, and has borne the heavy weight of divine wrath, and yet it has come off with triumph: yea, God's elect in all ages have tried him, by casting their souls upon him, venturing themselves and their eternal states into his hands; and none of them ever did, or ever shall find him deceitful, nor unable to save them even to the uttermost: he is a solid rock, a sure foundation, whosoever believes on him shall not be ashamed, nor confounded; he alone strongly sustains his church: here then is safety for

poor souls: none can storm, nor undermine this rock, nor prevail against them who are built on it, Matthew 16:18.

3. For permanency and durability Christ may be compared to a rock; rocks do not decay, nor consume away through age: but yet rocks are not so durable and lasting, our spiritual rock, Christ Jesus, is much more so: he endures forever and ever; he continues unchangeable from generation to generation; he is, and abides one and the same yesterday, and to day, and for ever, Hebrews 1:8 and Hebrews 13:8. He is, and still continues full of grace, and love, and bowels of pity and compassion to his people: his heart is always big with love to poor souls, even to all given him by the Father.

4. Christ may be compared to a rock, in respect to what is mentioned in our text, as to waters flowing out there from. In many places, where you have high and great rocks, there are the most pure and pleasant springs of water flowing out there from: well, thus it is with respect to this rock of ages, Christ Jesus; no waters like the waters that flow from this rock: all the streams of joy and comfort, all the rivers of divine pleasures flow from Christ: we have our soul-refreshing from him; with him is the fountain of life it is from the opened rock, Christ crucified, that the living Waters issue forth, Psalms 34:8-9; Job 4:10,14. As water does cool and refresh the body, and quench and satisfy thirst, and as some waters are of a purging and healing quality: so especially the waters that gush out from this spiritual rock, the Lord Jesus, are of a cooling and refreshing nature, they cool the burning heat of sin, and refresh the soul and conscience, and comfort and make glad the heart: they are of a quenching and satisfying nature, they quench a sinner's thirsting after worldly lusts and pleasures, and satisfy the

soul's longing and thirst after spiritual and heavenly blessings; they remove and take off the guilt that lies upon the conscience, and satiate the weary soul, yea, these waters have a purging and healing quality; they purge and cleanse the soul and conscience from its filthiness and uncleanness, and heal its sores, wounds and diseases.

Again, 5. Sometimes we read of the honey issuing out from rocks, as in Deuteronomy 32:13, he made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock. So in Psalms 81:16, he should have fed them also with the finest of wheat; and with Honey out of the rock should I have satisfied thee. Christ Jesus, our gracious mediator, may not unfitly be termed a rock under this consideration: All our spiritual refreshing and sweet consolations flow from Christ our spiritual rock: The gracious words which proceed from his mouth are sweet to the taste of regenerate souls, yea sweeter than honey and the honey-comb, Psalms 19:10;119:103. As honey is sweet, wholesome, and nourishing, and has in its nature a cleansing and healing virtue; so the vital influences and distillations of grace from Christ are most sweet, nourishing and comfortable to the souls of his people, and have a cleansing and healing property; there's no such honey as flows from this rock, the Lord Jesus Christ crucified: Oh those streaming forth of grace, those sweet influences, and overflowing of love, which freely flow from the heart of Jesus to the hearts and souls of poor sinners, how refreshing and relieving, how cheering and comforting, how healing and strengthening they be!

6. Rocks are said also to yield and send forth oil, as in that place before mentioned, Deuteronomy 22:13, -- He made him to suck honey out of the rock, and oil out of the flinty rock. So in Job 29:6, When I washed my steps with butter, and the rock poured me out rivers of oil. This is likewise typical of that virtue and efficacy, or of those good ointments which flow forth from the Lord Jesus Christ, viz. the Holy Spirit and his gifts and operations. And as oil is of an healing, cleansing, softening, nourishing and cheering nature, so, and much more, is this spiritual oil of an healing, cleansing nature, &c. Oh the virtue and efficacy of the sacred oil, which this our spiritual rock sends forth! How greatly does it refresh and strengthen the heart! Yea, what a cordial is it to the fainting soul, to the sinking spirits of a child of God!

7. Naturalists do affirm that precious stones, or jewels are the spawn, or sweat of rocks, are a gum issuing from rocks: in this respect our Lord Christ, as crucified, may be compared to a rock. It is in Christ that all the treasures of grace, wisdom and knowledge are hid, John 1:14; Colossians 2:2. It is from Christ Jesus, the rock of ages, that the pearls and precious stones, the jewels and ornaments of the saints do issue forth: the grace, even all the graces, or fruits of the Spirit are the rows of jewels and precious ornaments, &c. Wherewith the bride, the spouse of Christ, is adorned, Isaiah 61:10; Song 1:10; 1 Peter 3:4; Proverbs 1:9.

8. And lastly, rocks will shade and shelter persons from the scorching heat of the sun, and from stormy and foul weather: so Christ Jesus is a spiritual rock, to shade and screen the saints from divine wrath, and from the violence of temptation, and to refresh their weary souls, Isaiah 32:2; Psalms 17:8.

But having noted the several parts observable in our text, and thus far insisted upon the explication thereof: I shall now proceed to observe what doctrine these words will afford for our present instruction and comfort.

The proposition then, or point of doctrine, which naturally flows from the words of our text, thus opened and paraphrased upon, is this,

That the Lord Jesus Christ has suffered the fierce wrath and vengeance of God, to the end that poor sinners might have life and peace, comfort and eternal salvation.

This proposition is fairly deducible from our text, [considered in the spiritual, or Gospel-sense thereof;] and is agreeable to the analogy of faith, as well as to the whole scope and current of the Holy Scriptures. I shall produce a few texts for the proof and confirmation hereof:

1, That the Lord Jesus Christ did suffer, is evidently and abundantly demonstrated in Isaiah 53 as also in that account given of him by the four evangelists; and in many places of the epistles of Paul and Peter. The Spirit of God in the prophets testified beforehand the sufferings of Christ, 1 Peter 1:11. Christ himself owns and (in effect) of firms that he ought to have suffered, Luke 24:26. And the apostle Paul alleged and showed from the Scriptures that Christ must needs have suffered, Acts 17:3. This is likewise intended in those expressions of the apostle, Romans 4:25, who was delivered for our offenses. And Romans 8:32, God spared not his own son, but delivered him up for us all. So also in 1 Corinthians 2:2, I determined not to know any thing among you, (says he) save Jesus Christ and him crucified. Again, it is said in Ephesians 5:2 – Christ gave himself for us, an offering and a sacrifice to God for an odor of a sweet smell. So in

1 Peter 2:21, – Christ is said to have suffered, leaving us an example. And in Romans 5:1, the apostle declares that he was a witness of the sufferings of Christ.

2, Likewise, that Christ suffered for sinners in the room and stead of poor sinners, is abundantly testified in the Scriptures of truth, as in Romans 5:6, 8. When we were yet without strength, in due time Christ died for the ungodly: and God commends his love towards us, in that while we were yet sinners Christ died for us. So in 1 Peter 3:18, Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, and put to death in the flesh, &c.

3, It is also evident from Scripture, that Christ Jesus suffered the fierce wrath and vengeance of God. Hence the Lord is said to bruise him, to put him to grief, to make his soul an offering for sin, Isaiah 53:10. His soul was tormented with the sense of God's wrath. This is likewise intended in that saying, Zechariah 13:7, awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, &c. Christ is therefore said to be made a curse for us, Galatians 3:13. Not only detestable unto men, but bearing the wrath and indignation of God due for sin.

Lastly, the word of God does likewise abundantly testify, that the special End of Christ's deep and dolorous sufferings was, that poor sinners might have life, peace, consolation and salvation; as for instance, Christ himself says in John 10:10, – I am come that they might have life, and that they might have it more abundantly. Romans 5:10, when we were enemies, we were reconciled to God by the death of his son: who hath made peace by the blood of his cross, Colossians 1:20. It is said of him, Revelation 1:5-

6, that he loved us, and washed us, from our sins in his own blood, and hath made us kings and priests under God and his Father. So John 3:17, God sent not his son into the world to condemn the world; but that the world through him might be saved. Oh the rich benefits and large privileges, the great and manifold kindnesses and blessings, which are showered down, and do flow in upon poor souls for whom Christ Jesus has suffered, as proceeding and issuing out from and through his opened and bleeding sides!

Time will not give me leave to insist upon particulars (as the matter requires) in the prosecution of this doctrinal proposition, observed from our text. I should have spoke somewhat more fully, touching the sufferings of Christ, and the blessed effects thereof; as namely, from whom he suffered, and what he suffered, and for whom he suffered, and also from what ends he suffered, with the true cause of his sufferings.

I shall add a little, very briefly, to what has already been said upon this notable subject.

First, it is worthy of our serious consideration and remark, from whom the ever blessed Jesus did suffer, who inflicted those severities, that punishment upon him, which he underwent. It would not only by and from the devil (as before hinted) that he was set upon; though (it's true) this innocent person was hotly assailed by Satan's wily solicitations and violent temptations, not only when he was hungry in the wilderness (a place and time fit for his purpose) Matthew 4:1-2, &c. But at other times, John 14:30; Hebrews 4:15. Neither was it only by and from men that he suffered; although (it's true) he was set at nought, mocked, reviled, and shamefully, cruelly, and spitefully used and entreated by men, and by their wicked

hands crucified and slain, Luke 18:32 and Luke 23:11; Matthew 27:39,41; Psalms 22:6-7; John 19:1; Acts 2:23. But he suffered chiefly and especially by and from the hand of God; his own God and Father did lay the heavy stroke of his rod upon his own son the Lord Jesus Christ; as has been sufficiently demonstrated and proved in the explication of the words of our text. Oh how was the Holy Jesus, the blessed, immaculate Lamb of God stricken, smitten of God and afflicted! How was he wounded, oppressed and bruised, and that by Jehovah himself, for our iniquities, and transgressions and sins, laid on him by the Lord! Isaiah. 53.

The principal reasons of God's smiting, bruising, punishing his own beloved son, are,

1. The good pleasure of God, Isaiah 53:10, [Vali-hovah chaphetz] and it pleased the Lord to bruise him; or, the Lord willed, pleased, delighted, or dearly loved to bruise him; all the acts and works of God ad extra, both eternal, and in time, are founded in his eternal will and good pleasure, Ephesians 1:9, 11.

2. Another ground in reason of God's inflicting punishment upon Christ the son of his love, was his absolute determination and resolution upon, and according to the best and wisest counsel, the counsel of his own will, Acts 2:23; 4:28; Ephesians 1:11. The Council of peace was between them both, Zechariah 6:13. That Christ should undergo his Father's wrath and hot displeasure was the product and result of the most solemn councils of all the three persons in the blessed deity before all time; and, his counsel shall stand, and he will perform all his pleasure, Isaiah 46:10.

3. Another reason hereof is taken from the mutual contract, or covenant-agreement transacted between the Father and Son before the

foundation of the world; were in Christ voluntarily engaged (among other things) to undergo the curse and wrath threatened in and by God's righteous law, on the behalf and in the room and stead of the elect: so that hereupon God the Father would, and did (as I may say) hold him to his word and engagement, according to Isaiah 50:4-6 and Isaiah 53:10-12.

4. Another reason why God himself did smite, wound and bruise the Son of his love, was, because he is injured, violated justice would have it so. It is one of the properties of God, that he will by no means clear [absolve, or acquit] the guilty, Exodus 34:7; Nahum 1:3. He is of purer eyes than to behold evil; he cannot look on iniquity, Habakkuk 1:13, i.e. he does not, will not, cannot behold sin with the least allowance, or approbation. Now, if the Lord should insist upon having satisfaction, for the injury done under him, from the persons themselves, that have transgressed his holy law and violated his justice, they must unavoidably sink and perish eternally: witnessed the Angels that sinned, and such of mankind they live and die in their sins, 2 Peter 2:4, God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. See also Jude 6. And in 2 Thessalonians 1:8-9, the Lord is said to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. – But the sins of the elect being transacted upon Christ, the Lord having laid them [or made them to meet] upon him, as in Isaiah 53:6; he has been pleased to wound him for their transgressions, to bruise him for their iniquities. Divine justice could not be satisfied any way in the world but this: For, as Dr. Crisp truly says, "If any man should undertake to make

agreement for his brother, he could not give God content, none can by any means redeem his brother, nor give God a ransom for him. For the redemption of the soul is precious, and it ceaseth for ever, Psalms 49:7-8. It cost more to redeem a soul. [It could never be accomplished that way.] It is not the fruit of the body that can answer, or give God content, for the sin of the soul. Though a man could establish an innocent righteousness; nay, I will go higher, if he could establish an angelical righteousness, yet this could not satisfy God to his content". – Again he says, "All the creatures under heaven, put them together, could not give God perfect satisfaction for one sin". And yet no sinner can possibly have acceptance with God, nor be eternally saved, unless a plenary satisfaction be made for all his sins and transgressions to divine justice: for, (as the same author says) "when Adam had sinned, and by that act had involved himself and his whole posterity into a state of transgression, nay, into a constant course of enmity and rebellion against God; whereby justice was extremely violated, and the divine majesty insufferably affronted; it concerned God, for the vindication and maintenance of his own justice and honor, to take order for the reparation of this violation of justice, and affront of majesty. – I say, it concerned God to repair his justice in the largest and amplest way of satisfaction that might answer it to the full." Wherefore the Lord, having laid the iniquities of his people upon Christ, was pleased to bruise him, and to make his soul an offering for the same: and thus God has taken full satisfaction upon Christ, vindictive justice, violated by our sins, is repaired and perfectly satisfied by the perfect obedience and tragically sufferings of our glorious Surety, Christ Jesus: he opened the rock. The Lord was pleased to take this way to satisfy himself, to repair the wrong done to his

pure justice: so that he now does acknowledge himself satisfied, yea well pleased for Christ's righteousness sake, Isaiah 42:21. He could not be reconciled unto sinners, but upon a legal expiation; he has therefore fixed upon this way, as most convenient, and likely to set forth his extreme hatred of, and his inexorable severity against sin, Romans 3:25, Whom God hath set forth a perpetuation – – to declare his righteousness; i.e. God has in his eternal counsel proposed, foreordained, fore-appointed Christ Jesus as the true mercy-seat, and way of atonement, for the declaration of showing forth of his vindictive justice in his just proceedings against sin, viz. in his condemning and punishing sin in and upon Christ, our blessed surety.

5. Another reason of God's smiting and bruising Christ Jesus, the Lord of glory, was, the demonstration and showing forth of his truth and faithfulness in his promises, and in fulfilling all the types, pre-figurations and prophecies of the Holy Scriptures, referring to Christ in that case, Luke 24:25-27,44,46; John 19:28,30, 36-37. Christ was the true sacrifice and offering, whereby our sins were expiated and put away, as he was the anti-type and substance of all the sacrifices offered up to God under the law: the Scripture promises and predictions were fulfilled in him: so that God's truth and faithfulness were eminently discovered and manifested in the open exhibition of Christ, and in the dolorous sufferings which he underwent. But then,

Secondly, what were the sufferings of Christ, or the punishments which Christ suffered? The smiting and opening of this rock, does typify and denote the smiting, wounding, and bruising of Christ, (as before observed in the opening of our text:) although Christ was but a reputed

sinner, yet he was a real sufferer for sin; as he bare our sins in his own body (or humane nature) on the tree, 1 Peter 2:24. So he bare the punishment due for the same, Isaiah 53:4-5, He hath borne our griefs and carried our sorrows: – he was wounded for our transgressions, he was bruised for our iniquities the chastisement of our peace was upon him, and (blessed be God) with his stripes we are healed. He suffered in his body, and he suffered in his soul; and that both in the whole course of his life, and especially in the closure, or cutting off of his days.

1. The punishments which Christ suffered in the course of his life here upon earth, consisted in manifold defects, or sinless infirmities of human nature: and these (as Bishop Reynolds well says) “were either corporal, as hunger, thirst, weariness &c. Or spiritual, as fear, grief, sorrow, reproaches, temptations, &c.

2. The sufferings of Christ in the closure, or last period of his life, where (as the same godly and learned Bishop says) “either corporal, as mockings, buffetings, shame, scourgings, condemnation, an ignominious and accursed death.”

[He suffered greatly in his body: Oh, how was his precious body abused, disjointed, torn and mangled; He gave his back to the smiters, and his cheeks to them that plucked off the hair; he hid not his face from shame and spitting, Psalm 22:14,17; Isaiah 1:6; Matthew 27:29-31. He was by wicked hands crucified and slain; the nails piercing his precious hands and feet, the spear his blessed sides, and the crown of thorns his tender temples, &c. O souls come, let us take a turn by faith to Mount Calvary, and their littlest behold the smart, the anguish and sorrow which Christ Jesus underwent in our room and stead: let us see how the blood trickled down

from every vein of his precious body on our account; yea, how his very hearts blood gushed out from him for our sakes: let us view the open passage (as I may say) which is made by the sword of divine justice into the very heart and bosom of our gracious Redeemer; and there let us take some pleasant prospects, through faith (in the light of the word and Spirit of God) of the large dimensions of his heart – love and grace.] But to return:

I say, the punishments, which Christ suffered at last were either corporal, "or (as the fore mentioned Bishop adds) spiritual; and those (says he) were principally two-fold, first, a punishment of dereliction, according to that in Matthew 27:46. My God, my God, why hast thou forsaken me?

"There was some kind of separation between God and Christ, and during the time of his sufferings for sin, viz. as to the fruition of the light of God's countenance, and of his glory and favor: there was a dereliction Subiractione Visionis, non dissolutione Unionis, by the withdrawing of his countenance, not by the dissolving of his union. Secondly, Christ suffered a punishment of malediction. He did undergo the curse of the law, and the fierce wrath of God; he did grapple with the powers of darkness, he felt the scourges due unto our sins in his human nature, which squeezed and wrung from him those strong cries, those deep and woeful complaints, that bloody and bitter sweat, which drew compassion from the very rocks. – Whatever the sufferings of Christ were in specie [in the kind of them;] they were in pondere [in their weight and pressure] equally grievous with those which we should have suffered; God dealing with Christ as a God armed against the sins of the world, which were then upon him."

In like manner Dr. Grew, treating of Christ's taking upon him the guilt and punishment of our sins, does assert that "Christ suffered penal hell, "though not local: Christ suffered the essential or substantial punishment, [the same in nature and proportion that was due to us for our sins and for the satisfaction of Divine Justice, which lies in *Pana Damni*, &c. *Pana sensus*, [in the punishment of loss, and the punishment of sense,]" Matthew 27:46; 26:38. Beloved, the sufferings were such as no man [considered as mere man] could endure and go through: they were such as made Christ, the Lord of life and glory, (in the prospect thereof, before they came upon him) to shrink, and cry out, O my Father if it be possible, let this cup pass from me, Matthew 26:39. Let this cup of wrath and vengeance pass from me, if it be possible: Ay but this could not be; God could not alter his decree, nor falsify his word; there was an eternal engagement between God the Father, and the Son, own the account of the elect; wherein Christ the Son of God put himself under obligation to give satisfaction for their sins; and this covenant-engagement could not be revoked, nor disannulled; this obligation could not be made void, until the condition thereof was performed: God the Father (may I so say) would hold Christ his Son to his word and engagement: wherefore he must do, he must suffer what was fully satisfactory to divine justice for our sins and transgressions: and these sufferings, which Christ underwent, which Christ waded through, would have sunk all the men in the world down to hell and eternal perdition: nay, if that load, that weight of wrath had been laid upon the Angels themselves, who are mighty in strength, they would have sought down under it, and been held under it for ever. But, adored be free grace! The Lord Jesus Christ, our glorious surety, was capable and well able to go through those

heavy and dolorous sufferings, which were inflicted on him, because he was all-sufficient, infinite and almighty; he was God as well as man like unto us, and therefore could and did go through those bitter sufferings; he drunk of that brook in the way; he drunk up the impetuous torrent, the whole river or sea of his Father's wrath, due to our sins; and(having so done) he lifted up the head; he conquered all his sufferings, and effectually defeated all his and our enemies by his own power; triumphing over them as absolute conqueror, Psalm 110:7; Colossians 2:15. And here note, that Christ would not forced against his will thus to suffer: no, no; he freely and willingly laid down his life for his sheep, John 10:15. He voluntarily humbled himself, and became obedient unto death, even the death of the cross, Philippians 2:8. He delighted to do his Father's will, Psalms 40:8 and as it pleased the Lord to make the iniquities of all his people to meet upon Christ; so it pleased him to inflict on him all that curse and wrath (to the utmost degree) which was due for the same, that they might go free. O stupendous grace and love indeed! It is matter of wonder and astonishment, that the holy and ever blessed Jesus should be made sin and a curse for us, that the Lord of life and glory should undergo such extreme sufferings: sufferings equivalent and proportional to those of the damned in hell, (so far as free from sin;) which consist (as before expressed) of the punishment of loss or dereliction; and the punishment of sense are malediction 1. They have lost all their enjoyments, privileges and blessings, which (through the common providence of God) they were partakers of while here: there are no privileges, no mercies, no favors, no comforts, no hopes of ever coming into acceptance with God now for those that are departed this life without an interest in Christ. No, no; they suffer

the punishment of loss indeed; they are separated from God, and Christ, and glory forever; they are never like to have any comfortable enjoyment of God, or of Christ, nor any society with Saints, or good Angels. – So the Lord Jesus Christ, during the time of his last and greatest sufferings, did undergo the punishment of loss: he was left to suffer alone, of the people there was none with him, none to assist him, none to help, uphold, or comfort him, Isaiah 63:3,5. He looked for some to take pity, but there was none; and for comforters, but he found none, Psalms 59:20. All his disciples [in his extremity] forsook him and fled, Matthew 26: 31, 56. Yea, his own God and Father turned his back upon him, withdrew from him, withheld his comforts, his favorable presence and the smiles of his countenance from him, as he stood in our stead bearing our sins: this was the ground and reason of his crying out, as in Psalm's 22:1. My God, my God why hast thou forsaken me? Why art thou so far from helping me? And from the words of my roaring? Compared with Matthew 27:46. (God looked upon Christ, (as Bishop Reynolds said) and treated him as a God armed against the sins of the world, which were then upon him." Thus Christ was under the hot displeasure of God the Father when, and as considered as our surety, sustaining our persons, he was made sin for us: yea, God the Father is said to have rejected and abhorred him, (viz. as he was found in our law-place, in our room, with our sins upon him) Psalms 89:38, [Ve-attah zanachta] but thou hast cast off, or removed far away (Vattimas) and thou hast abhorred, [despised, reprobated, or hated] thou hast been wroth with thine anointed [thy Christ.] – But secondly, the damned in hell undergo the punishment of sense; they feel the worm that dies not continually gnawing: their consciences are continually under horror

and anguish: they are commonly tormented in the flames, in the fire that is unquenchable, in the lake of fire burning with brimstone; Mark 9:44; Luke 16:24; Revelation 19:20; 20:15. They feel the flaming, scorching wrath and vengeance of the great God poured forth upon them incessantly night and day; yea, they are made to drink the very dregs there of, Psalms 75:8; Revelation 14:10. This is their lot, and this is their portion for ever and ever, who die without an interest in Christ, without faith in his blood. – In like manner the Lord Jesus Christ did undergo the punishment of sense: the sword of divine justice was sheathed into his innocent soul; the arrows of vindictive wrath pierced his very heart: the waters (says he) are come in unto my soul, – the floods overflow me, Psalms 69:1-2. The flaming vengeance of God was executed upon the Lord Jesus Christ when he hanged upon the tree in our room and stead; that burning wrath, that hot displeasure, that terrible vengeance, which was justly due to thee and me for sin, was, in greatest severity, inflicted upon Christ Jesus, when he, as our surety, had our iniquities laid on him. Oh, the extreme heaviness and excessive sorrows, the great troubles and bitter agonies, the sharp pains and exquisite tortures and death-pangs that seized upon the Lord Jesus, and which he felt and labored under, when he sustained our persons, and bore our sins! Matthew 26:37-38; Luke 22:44; John 12:27; Acts 3:24. “Christ drank the full cup of God’s wrath (says the renowned Bishop Usher) filled under him for our sakes, the whole wrath of God due to the sin of man being poured forth upon him; and therefore in his soul he did abide most unspeakable vexations, horrible grief, painful troubles, fear of mind, feeling [as it were] the very pangs of hell; into which, both before, and most of all when he hanged upon the cross, he was cast, but,

Thirdly, For whom did Christ, the Son of God, thus suffer? It was not for the Angels that he endured such indignities, such sorrows, such grievous things: 1. Not for the elect Angels; Christ needed not to suffer for them: they having never fallen, having never violated the law of their creation, nor lost their primitive glory, needed not the sin-atoning mediation, or sufferings of Christ. Christ indeed was constituted and does continue mediator of union, and the mediator, or head of preservation and conformation to good Angels; but not a mediator of redemption or reconciliation (properly so styled). 2. Christ did not suffer for the fallen angels; they indeed stood in need of an atoning mediator, a mediator of reconciliation; but Christ Jesus did not undertake to expiate their sins, or to reconcile them to God, as is evident from Matthew 25:41; 2 Peter 2:4; Jude 6.

It was therefore for mankind, for fallen mankind, that Christ suffered, (as before noted in the opening and considerations of the parts of our proposition;) so the Scriptures do abundantly testify, as for instance, Christ died for the ungodly, for sinners, for enemies, Romans 5:6,8,10. This just one suffered for the unjust, 1 Peter 3:18. And (as to this) we must understand by Christ's being said to suffer and die for us, &c. That he suffered and died, not only *nostro bono*, for our profit or benefit; but also *vice nostra*, in our place, in our room and stead, so as to save and deliver us from death, by laying down his own life: hence he is said to give his life a ransom [for many,] Matthew 20:28; Mark 10:45. Where the Greek preposition rendered [for] is so to be understood; [so elsewhere, this particle denotes a substituting one person, or thing in the room of another,

or exchange and of one for another, see Matthew 2:22; 5:28; Luke 11:11; Romans 12:17.] Thus Christ suffered in the room of sinners, submitting to the like punishment that they should have undergone in their own persons, giving himself, his flesh, his blood, his life, a price, a redemption-price, a counter-price for them: like as when a man does or suffers that in the room of another, which that other should have done or suffered in his own person; as when one man yields up himself a bond slave, or captive for the redeeming and delivering another out of slavery; or lays down his own life for the saving another man's: so the Lord Jesus Christ gave himself for poor sinners, [life for life, body for body, and soul for soul:] Ephesians 5:2; John 6:51; 1 Peter 1:18-19; Revelation 5:9; John 10:11; Titus 2:14; Isaiah 53:10,12. – Yet here I would have you to consider and understand, that though Christ thus suffered, for fallen Man, for sinners among mankind (as before demonstrated) yet he did not thus suffer for all mankind universally, nor for every individual sinner among mankind; [for then, either all must be eternally saved; or the sufferings of Christ are not sufficient, nor effectual to satisfy for some men's sins, that they may be saved; or else there is something inherent in some men, or something done, or omitted by them, which renders the death and sufferings of Christ in valid and of none effect to them: any of which it is unwarrantably and very sad to affirm.] I grant that all men have some benefit by the death and sufferings of Christ, even such who are not eternally saved, they have a reprieve for a time, [the curse is not immediately executed upon them so soon as they exist,] and they have the enjoyment of many temporal blessings and outward accommodations, &c. But yet Christ did not suffer for all equally and alike; no, he suffered, in a special and peculiar sense, for a certain elect and distinct number of

sinner, viz. for those many, intended and pointed at in Isaiah 53:12; Matthew 20:28; 26:28; Mark 10:45; Romans 5:19; Hebrews 11:28. So then Christ suffered (in the sense under consideration)

1. For all God's elect ones amongst mankind, both Jews and Gentiles, of all ranks, sexes and conditions; hence those, whom God chose in Christ before the foundation of the world, are said to have redemption in him through his blood, Ephesians 1:4,7. Yea God has appointed some to obtain salvation by our Lord Jesus Christ; who died for them, 1 Thessalonians 5:9-10. The assembly of the divines, in their confession of faith, do say, (They who are elected, being fallen in Adam, are redeemed by Christ: – neither or any other redeemed by Christ effectually called, justified, adopted, sanctified and saved, but the elect only." Again, "Their number (who are predestinated unto everlasting life) is so certain and definite, that it cannot be either increased, or diminished." And here note, that Christ's undertakings and sufferings were not any cause of election, (much less was God's foresight of faith, or holiness, or any other thing in the creature;) but because we were chosen in Christ to salvation, therefore Christ suffered for our sins.

2. Christ suffered for all those (and only for those which the Father gave to him) before the world began; hence he assures us that he will in no wise cast out such; that he will lose none of them, but raise them up at the last day, and that none shall pluck them out of his, nor out of his Father's hands, John 6:37, 39, 40, 44; 10:28-29. It is these that he prayed for, and not for the world, John 17:9, 24. From whence we may certainly gather, that Christ did not thus suffer for the world (here intended) but for those only which the Father gave him.

3. Christ suffered for the children of God: this is plainly signified by that expression of Caiaphas the high priest, as interpreted by the evangelist, John 11:50-52. Caiaphas advised the Jews, that it was expedient that one man should die for the people, and that the whole nation perish not: John tells us that he spake this, not of himself, but (being divinely inspired and overruled by God) he prophesied that Jesus should die for that nation, [i.e. for his own people in the nation;] and (says he) not for that nation (of the Jews) only, but also he should gather together into one, the children of God that were scattered abroad. [This is consonant to other Scripture-prophecies, see Genesis 49:10; Daniel 9:26; Isaiah 49:6; 53:8.] Thus the evangelist extended the sense of Caiaphas his words to the people of God universally, showing that the words he used [here rendered the people and nation] or significant and expressive not of the Jews only, but of others also, viz. all God's elect, [whom Christ was to gather into one body, one mystical person, or one new-man, Ephesians 2:14-16.] Who are here denominated the children of God, not only because they were in due time to be begotten and born again; but because they were even then (whilst yet scattered abroad) really and truly the children of God, viz. by adopting grace, and by eternal election, being predestinated unto the adoption of children, Ephesians 1:5. They being therefore near and dear to God, he spared not his own son, but delivered him up for them, Romans 8:32. See likewise, Hebrews 2:14. For as much as the children were partakers of flesh and blood, he also himself likewise took part of the same, that through death he might deliver him that had the power of death, that is, the devil. Rather than the children of God should be destroyed by Satan, or

perish eternally, the eternal son of God would assume their nature, and suffer and die in their room and stead. Oh astonishing grace indeed!

4. Christ Jesus suffered for his people, his seed, his church, Matthew 1:21; Isaiah 53:10; Acts 20:28; Ephesians 5:25 he therefore suffered and gave himself for poor sinners, because he loved them, because he had a special propriety and interest in them; because he stood nearly related to them, he was their [Goel] their near kinsman, to whom the right of redemption did belong, Isaiah 54:5.

5. Christ Jesus suffered, and laid down his life for his sheep, his own sheep, in contradistinction from all others, as appears from what he himself said, John 10:11 compared with verses 3, 4, 14, and 15,17,26,27. I am the good shepherd (says he) the good shepherd giveth his life for the sheep, i.e. for his own sheep, such as were properly and peculiarly his own, to whom he had a proper right, in whom he had a special propriety, even before he laid down his life for them, viz. by his Father's donation, verse 29. They were his sheep, as given to him by his Father, and therefore he gave himself, his life for them. – By what has been said it is evident that Christ in his own person, underwent these wracking tortures, these bitter sufferings (before hinted,) not for all mankind universally, but for a certain select number of mankind, whom he accounts and asserts to be his own: his own, in the world, John 13:1 though not of the world, even as he himself was not of the world, whilst yet he was in it, John 17:16. A peculiar people, a people distinct from the world, whom the Father gave him out of world, John 17:6 and whom he himself hath chosen out of the world, John 15:19. Who are dignified and distinguished by such honorable titles and appellations as are before mentioned, viz. his people, exclusive of all others; his seed, in

opposition to those styled the serpent's seed, or children of the devil: his church, as distinguished from the world; his sheep, as opposed to the goats (which are therefore said to be separated from the sheep, and set on the left hand Matthew 25:32-33.) Yea, the people, for whom Christ laid down his life, or styled his portion, and the lot of his inheritance, Deuteronomy 32:9 which the Father gave him, John 17:2,6,9; Hebrews 2:13. He is the head, they are his body, Ephesians 1:22, 23; Colossians 1:18. All the members of which body were written in God's book [of eternal election] when he yet not one of them [openly existed] Psalms 139:16. Yea, so near is the relation, and so intimate the union between Christ and the persons, for whom he gave himself, that they are denominated members of his body, of his flesh, and of his bones, Ephesians 5:25,30 in contradistinction to the non-elect, who have no part with Christ, no real interest in him, no such relation to him, no saving benefit by his undertakings, John 13:8; 8:44,47; 10:26; Romans 9:11-13; 11:7. So then, the death and sufferings of Christ are peculiar and effectual to the elect only, to the church, the spouse, the seed, the sheep of Christ only, "he hath not redeemed all, for then, what should hinder their salvation? [Says Mr. Holland] "he redeemed the elect only; now, (says he) all are not elected, or ordained to eternal life, for then all would have been prayed for by Christ, John 17:9 at all would believe, Acts 13:48. But we see few believe; yet all Christ's do, or shall believe." This is further evidence from Revelation 5:8-9; where the church, both officers and members, [signified by the four living creatures, and the four and twenty elders] are said to be redeemed to God by the blood of the lamb, (out of) every kindred, and tongue, and people, and nation: (which rationally implies (says Mr. E. Cole on this text, that the bulk of those

people and nations were not redeemed with them." Likewise in Romans 14:3-4 a certain number [viz. 144000 chosen ones, sealed and sanctified ones] are said to be redeemed [from the earth,] and [from among men;] now, "if some be redeemed from among others, (as says the same worthy author) then it follows of course, that those others were excepted," were not redeemed.

6. And lastly, Christ Jesus thus suffered and died for all that ever did, now do, or hereafter shall receive, or believe into him; for, Old Testament saints, I mean such of the children of God, who lived and died before Christ's incarnation, were justified and saved the same way, that God's children now are, viz. by and through the undertakings, the obedience and sufferings of Christ; and through faith in his blood, only with this difference, those believed in the Messiah to come, and these believe in him as being already come in the flesh. Believers under the Mosaical dispensation had their transgressions forgiven by virtue of the death of Christ then to come, shadowed forth by those Sacrifices then in use, which were typical of him and his death and sufferings; when God so indulged our fathers, as to pardon them on account of what was to come, as our annotators say own Romans 3:25 and Hebrews 9:15. Hence Abel is said to have offered under God a more excellent sacrifice than Cain, Hebrews 11:4 inasmuch as he had an eye to, and faith in the great sacrifice of the promised seed, to be offered up for him in due time, typified by that bloody sacrifice, which he brought and offered up unto the Lord, Genesis 4:4. So then, as Christ suffered for those who [in Old Testament-times] did believe on him [been taught to look to him in and through those legal and typical sacrifices offered up to the Lord:] so likewise he suffered for all those who should

afterwards believe on him, as is abundantly evident from Scripture: see John 3:14-15; it is here said, that Christ, the son of man must be lifted up, [viz. upon the cross, so as to be crucified and slain] that whosoever believeth in him, should not perish, but have everlasting life. So, in verse 16, it is said that God gave his only begotten Son, for the same end and purpose. In verse 18, He that believeth on the Son is not condemned. And Verse 36, he that believeth on the Son hath everlasting life. So Acts 13:39, All that believe [in Christ crucified] are by him justified. And Romans 3:26, 28, 30, God is said to justify him that believes, and to justify Jews and Gentiles, by and through faith. Now, if they (and only they) that believe, be exempted from condemnation, be justified, and have everlasting life, &c. Then Christ Jesus died and suffered for them (and for them only) that believe: for none are justified, or saved, but those for whom Christ suffered, and whom he has redeemed by his blood, Romans 3:21; 5:9-10; 8:34. Therefore Christ suffered for none, redeemed none, but such who (through grace, sooner or later) believe in him. Yet let none mistake me here; Christ did not thus suffer and die for any, because they did believe, or because God foresaw they would believe; our faith, or believing is not, either quoad Habitum, or quoad Actum, [either as it is an habit and gracious principle in the soul, or as considered in the act and exercise] any cause; I say, it is not any cause, condition, or reason of Christ's suffering for us, nor yet of our justification and acceptance with God, or salvation; only it does, under the Holy Spirit, discern and apply the death and sufferings of Christ: and so is the evidence of our right, title, and interest to and in redemption, justification, and salvation by and through Christ. "Faith itself (says Mr. Petto) does but receive a right and title, does not give one." But to proceed,

Fourthly, what are the effects of Christ's dolorous sufferings? Or to what end did he thus suffer? – Now, with respect to this matter, it is necessary to know and consider that the sufferings of Christ, together with his perfect righteousness, (commonly styled his active and passive obedience) are a full answer to the demands of God's holy law, (which we had transgressed and broke) and a perfect fulfilling thereof; both as to the righteousness required, and the penalty denounced thereby: hence he is said to fulfill all righteousness, Matthew 3:15 to fulfill the law, Matthew 5:17 and to be the end of the Law for righteousness, Romans 10:4 viz. by his yielding a personal perfect obedience to it, and by taking the curse of it upon himself: whatever the law required that we should do or suffer, Christ has fulfilled and perfected it on our behalf. [Vid. Annot. In loc.]

Now the end of Christ's obedience and sufferings, [whereby he absolutely fulfilled the old law and of God for sinners in every branch of it] is in general two fold, 1. The glorying of God, his Father. 2. The salvation of his people.

1. The chief and ultimate End of Christ's death and sufferings was the glorifying of God his Father. Now God could not be glorified by Christ himself, by any addition to his essential glory; but only by manifesting and making known to the world his glorious name, publishing his will and demonstrating his goodness, power, wisdom, truth, justice, mercy, and other his attributes; and this Christ did, first, by his preaching, by his spiritual and heavenly doctrine, by the works and miracles which he wrought, and by his whole life and conversation; and at last (in a special manner) by his sufferings, and death upon the cross in obedience to his

Father's will; and so by accomplishing the work which was assigned to him, and enjoined, or laid upon him to perform; see John 13:32; 17:1,4,6. As the Saints are said to glorify God by their holy lives, and martyrdom, Matthew 5:16; John 15:8; 21:19; Philippians 1:20. So, and much more, did Christ Jesus, our blessed mediator and surety, glorify God his Father by his holy obedience and sufferings.

2. The eternal salvation and felicity of God's elect was another great and special end of Christ's assuming humane nature, and of his obedience and sufferings in that his assumed nature; hence the apostle Paul assures us, that Christ Jesus came into the world to save sinners, 1 Timothy 1:15. And that we being justified by his blood, shall be saved from wrath through him, Romans 5:9. And hence the church of Christ is said to be purchased, and redeemed to God by his blood, Acts 20:28; Revelation 5:9. This is the reason, which was given by the angel of the Lord, of his name being called Jesus, for (says he) he shall save his people from their sins, Matthew 1:21. Now salvation, as it denotes and intends, or implies grace and glory, or eternal life, may and ought to be considered, first, in the original grant, or settlement of it: and secondly, in the conveyance and actual possession of it. It is in this latter respect only (as I apprehend) that salvation, was the end and gracious effect of Christ's obedience and sufferings in subordination to his glorifying of God his Father, before mentioned.

For, salvation, and the gift thereof (as it consists of grace and glory, or eternal life, as before hinted) was purposed in the will of God, concluded and resolved upon in counsel, [the glorious counsel of his will;] and absolutely granted, settled, insured and confirmed to and upon Christ; and in him to and upon all and every one of God's elect in and by an everlasting

covenant; and that above, and without any regard to the death and sufferings of Christ, as any ground, motive, condition, or procuring cause thereof: much more above, and without any regard to, or consideration of their Faith or obedience, as a condition thereof, or, as that which gives a right and title thereto. Thus God is said to have promised eternal life [viz. to the Mediator, to Christ our glorious representative and covenant-head, and to us, viz. to all the elect in him] before the world began, Titus 1:2. Yea, in Ephesians 1:3, God is said to have blessed us with all spiritual blessings in the heavenlies in Christ. It is not said, he hath designed to bless us; or, he hath proposed all blessings for us; or, he hath chosen us to such blessings, or blessedness; but he hath blessed us, i.e. really, absolutely; or, he hath freely given and granted to us, bestowed and settled on us all spiritual blessings, together and at once, in Christ, before the foundation of the world, according as he hath chosen us in him. Look, as God has chosen us in Christ, and ordained, or appointed us to eternal life and salvation (to be obtained in and by, or through him,) Acts 13:48; Ephesians 1:11; 1 Thessalonians 5:9. So he has designed, allotted and for ordained grace and all blessings for us; and therefore, has fully and absolutely granted, given and confirmed the same to us in Christ; lodging and laying up and securing the same for us in him, as in a safe repository, or storehouse, Colossians 1:19; Psalms 31:19 and all this before Christ came in the flesh. To the same purpose is that passage in 2 Timothy 1:9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, and grace given us in Christ Jesus before the world began. From hence it is evident, 1, that grace was not only purposed for us, but given to us in Christ before all time; viz. all grace; all sorts of grace,

including glory itself, [for, there is no specific difference between grace and glory, grace being glory begun, as a glorious grace consummate.] 2. That salvation, as it comes to us through Christ, under the Spirit's influence and management, [as the effect of Christ's undertaking] is [exactly] according to God's own purpose, and according to this original grant and settlement in Christ Jesus; [for, this eternal settlement, or deed of gift, this gift of grace in Christ, is the arch type, the original platform, exemplar, or pattern, by and according to which the Spirit of grace does (in time) working in and upon us, Operis futuri Specimen exhibens: this is the prime deed of settlement, containing and securing to us and for us all proposed blessings, to be enjoyed by us here and hereafter for ever] and here observe what S. C. an honorable gentleman says, writing in vindication of some oppugned gospel-truths, viz. that "grace thus conferred, or and heavenly inheritance thus settled in the Council of peace before all time between the Father, Son, and Spirit, on the children that should in time be begotten and born of God, is as sufficient a title of and indefeasible Inheritance to them, as an estate in land settled upon marriage is to the heir upon whom it is settled; and that without that heir's doing any thing (says he) in order to make it sure, more than his entering upon it when he comes to age." Again [vindicating the elect's having an original right to, and interest in all saving blessings by the Fathers election:] he says, "in that respect, the elect have no more to do in order to an interest in those blessings, than an heir to an estate, settled on him before he was born, has to do in order to gain him an interest therein." Thus it appears that salvation was given and granted by an irrevocable decree, yea by and irreversible act of grace, to God's elect ones in Christ; before the beginning of time.

But, as an estate in land (though) settled on such an one and his heirs for ever) may be clogged, burdened, encumbered, and mortgaged, through one or more of the persons extravagancy, or undo practices, who are interested therein, so that they, nor their succeeding heirs, cannot enjoy and process the said estate clear and free, till the said encumbrances, or mortgage be took off; or the term of years be expired for which it was tied or mortgaged: so our heavenly inheritance, the blessings of grace and glory, (though absolutely settled on us in Christ, as is before shown) are [q.d.] Under mortgage, and just suspension, and so are retained and withheld from us, by reason of our apostasy and misdemeanors; until our whole debt be paid, and the mortgage, or hand writing that was against us, be canceled, and taken out of the way; and until certain proviso's and conditions (in this case requisite and necessary) be performed and fulfilled: both which our great surety the Lord Jesus has wholly and effectually done, 1. Coram Deo, in God's account, from the foundation of the world, Revelation 13:8 and 2. Reipsa, in very deed, when he laid down his life without the gates of Jerusalem, Hebrews 13:11-12. – For God, from eternity foreseeing, and designing to permit the apostasy and transgression of his own elect, did constitute and fore-ordain Christ Jesus to be their redeemer, and make good and clear up their right and title to the said blessings, by removing all encumbrances, paying off their debts, &c. So that, by Christ's undertakings, by his obedience and sufferings, way is made for these blessings to come into their own hands, into their own actual possession, and that in a way of highest justice, as well as of grace and mercy. No blessing (though granted in the eternal settlement, and secured in the

everlasting covenant, and confirmed by God's unchangeable word and oath, and all this by and according to his immutable counsel) could be actually bestowed on any sinner without Christ's espousing his cause and his nature, and shedding his precious blood: and now no blessing can justly be suspended, or withheld from any soul, for whom Christ has thus suffered.

Thus it appears, (by what has been said) that salvation, in respect of its conveyance to us, and our processing and enjoyment of it, is another great and gracious end and effect of Christ's sufferings.

But more particularly, the ends and gracious effects of Christ's sufferings were either immediate, or more remote.

First, the immediate effects of Christ's bitter sufferings were the abolition of our sins, the payment of our debts, full satisfaction to divine justice, reconciliation, redemption, justification in the sight of God, victory over Satan, &c.

1, One special end and immediate effect of Christ's sufferings was, the abolition and removal of the sins of his people, viz. quoad Deum, in God's account; so as not to be marked, or laid to their charge, nor to be remembered against them. Sin indeed dwells and works in them, and they are not exempted from vicious inclinations, nor secured from committing sin in thoughts, words and actions, during this mortal state; they truly, of themselves they can do nothing but sin; and God abhors and condemns sin in them, yea even in the holiest of men: yet notwithstanding this, God does not, will not impute sin unto them, nor condemn them for sin; the reason is, because he has made their iniquities to meet upon Christ, Isaiah 53:6. He hath made Christ's sin for us, 2 Corinthians 5:21. And Christ himself hath

borne our sins in his own body on the tree, 1 Peter 2:24; Hebrews 9:28. As was foretold by the prophet Isaiah. 53:11-12. He bare the load and weight, the fault and guilt of all the sins of all the elect [by way of imputation] and that in their greatest heinousness and highest aggravations; hence he was looked on and treated as a criminal; he was a reputed criminal, as standing surety for sinners, he was numbered with the transgressors, and bare the sins of many, Isaiah 53:12. He was looked on by the eye of divine justice as a criminal, Zechariah 13:7. i.e. a criminal representatively, in their place and stead, whose persons he sustained, and whose crimes, or sins and iniquities he bare, as being laid on him, and judicially charge to his account, by the Lord; yea it is evident that Christ was a reputed criminal (though altogether guiltless in himself, yea innocent and holy to perfection) in that he owns the sins of his people to be his sins, as in Psalm's 40:12, mine iniquities have taken hold upon me. So in Psalms 69:5, O God (says he) thou knowest my foolishness, and my sins are not hid from thee. The iniquities, yea the foolishness and sins of the elect being laid on Christ, he takes them as his own, he calls and reckons them his own. Quo errant mostra secit sua, he made our sins to be his own: and he bare them as his burden, Isaiah 53:11. He carried them up; for the Greek word in Hebrews 11:28, and 1 Peter 2:24, signifies to take, carry, or bear up on high: "It is (says Dr. Jacomb) and illusion to the priests, who carried up the sacrifice, and with it the sins of the people, to the altar; Christ did the same with respect to his cross, whether he first carried up sin, and then carried or bore it away": and (says he) "it was the guilt (not the punishment) of our sins, that he carried up with him when he ascended the cross": Yea, "By this word we are taught (says Mr. Norton) "that Christ did both carry up,

and bear the load of our sins, imputed to him, on the cross, and also bear them clear away." So Cameron upon this word, says, "Est inclinatio corpore, subjecti is dorso & bumeris, onus suscipere; tum vero sese, quoad ejus fieri potest, erigere, ut non jam feratur, sed anseratur onus;" Christ bare the sins of the elect, 1. Virtually and by way of obligation from all eternity [as the Lamb slain from the foundation of the world;] In the everlasting covenant he came under obligation to assume our nature and to bear our sins, and the punishment due for the same; by virtue whereof God's people, before Christ's incarnation were discharged, justified, and saved. And then 2dly, He bare the sins of his people really and by way of execution, when he had assumed humane nature, and especially in the last period of his life; then did he actually take upon Him our sins, the sins of all the elect, and so took them away by his death and sufferings. It will appear that the iniquities, transgressions, and sins of the elect, were abolished, destroyed, and done away by the sufferings of Christ, if we consult and consider these plain express texts of scripture, 1 John 3:5, He was manifested to take away our sins [viz. By taking them upon himself.] And verse 8, to destroy the works of the Devil. So in John 1:29, This Lamb of God is said to take away the sin of the world. In Hebrews 1:3, He is said to have purged [to have effected the purgation of] our sins by himself. Hebrews 9:26, He appeared once in the end of the world to put away [disannul, displace, or abolish] sin by the sacrifice of himself. In Romans 6: 6, Our old man is said to be crucified with Christ, that the body of sin might be destroyed [abolished, or rendered of no force.] Therefore it is said in verse 10, In that he died, he died unto sin once: and in verse 11, we are advised to reckon [or account] ourselves to be dead indeed unto sin in him.

Chapter 8:3, God is said to have condemned sin in the flesh [of Christ, as suffering the penalty denounced.] "O (says Dr. Jacomb) "when this flesh of Christ hung upon the cross, then sin received its condemnatory sentence, its mortal wound; when Christ was condemned, sin was condemned also. – God fell upon sin (says he) and severely punished it in Christ's person." In Ephesians 2:16, Christ is said to have slain the enmity in himself [by expiating sin, the cause of it.] The reign, the strength, and tyranny of sin is broke and destroyed, and its poison and destroying quality expelled in and by the death and sufferings of Christ, our blessed Surety, as may be gathered from Romans 5:21; 1 Corinthians 15:56,57.

This is consonant and answerable to the Jewish sacrifices, and the predictions of the holy prophets. The old sacrifices were substituted in the place and stead of the offenders themselves; the sins of the people (and the punishment due thereupon) were laid upon, transferred over to, and born by the creature sacrificed; Leviticus 9:15; 10:17. Hence the beasts offered in way of sacrifice, are (in the Hebrew text) frequently styled, sin, guilt, and trespass [rendered in our translation sin-offering, trespass-offering, &c.] they being made sin typically, as Christ was made sin really, by imputation; Christ's soul is said to be made [asham] trespass or guilt, Isaiah 53:10; where it is rendered an offering for sin. So in Leviticus 16: 21, 22, All the iniquities of the children of Israel, and all their transgressions in all their sins, were to be put upon the head of the live goat; and he was to bear upon him all their iniquities into the wilderness, or unto a land of separation [a land that is not inhabited.] There is nothing more plainly holds forth Christ's bearing away our sins, so as to be remembered no more, than this of the scapegoat. – So, that notable prediction in Daniel 9:24,

holds forth the same truth; There the angel Gabriel does make known to Daniel the time that was determined to finish [utterly to consume, or absolve] the transgression, to make an end of [to seal up] sins; He so made an end of sins (says S. C.) as that he buried them in his grave, and set a seal on them; so that though he rose again, yet they never did nor shall rise more. – He sealed them up to be remembered no more,” and [to expiate] to make reconciliation for iniquity, viz. by the Messiah, when he is cut off, as in verse 26. Here note (as our annotators observe) “The angel discovers, 1, The disease in three words [peshang, chattaah, gnavon] which contain all sorts of sin, which the Messiah should free us from by his full redemption, viz. Original, actual, of ignorance, presumption, &c. 2. The angel shows also the cure of this disease in three words [le-calle, le-chatem, le-capper,] all which words are very significant in the original, signifying to pardon, to blot out, to mortify, to expiate, or cover, &c.

Many more texts of scripture might be produced, but these may suffice to show that Christ bare our sins, our very sins, by way of imputation, and in bearing them took them away from before God; so that though sin be ours in respect of the fact, yet Christ has so done it away by his sufferings, that it is no longer ours, in respect of imputation: Our sins, as laid upon Christ, were the material and meritorious cause of his sufferings, and by his sufferings they were expiated and utterly abolished. Taulerus could say, “Christus omnia mundi peccata in se receipt, &c. Christ took upon him all the sins of the world, and willingly underwent that grief of heart for them, as if he himself had committed them.” Again, he brings in Christ speaking on this wise, “Whereas the great sin of Adam cannot go away, I beseech thee, Heavenly Father, to punish it in me; for I take all his sin on

me: if then this tempest of anger be risen on my account, cast me into the sea of most bitter sufferings."

With reference to what has been said upon this head, I commend to your consideration these three or four sweet and comfortable texts of scripture, viz. Psalms 103:12, As far as the East is from the West, so far hath he removed our transgressions from us. Isaiah 38:17, -- Thou hast cast all my sins behind thy back. Micah 7:19, -- Thou wilt cast all their sins into the depths of the Sea. Zechariah 3:9, -- I will remove the iniquity of that land in one day. From these scripture expressions we may observe (1) That the sins of God's people are removed far away from them [being transferred over from them to Christ, and by him born away.] (2) That they are put out of sight; taken away from before God's face [so as not to be marked or charged by him upon them.] (3) that they are buried in the grave of oblivion, and shall never rise nor be found more. (4) that they were all [viz. all the sins of all the elect] Simul & semel sublata, together and at once removed and taken away, viz. by the death of their redeemer; who by one sacrifice, once offered, hath perfected for ever them that are sanctified, Hebrews 10:10,12,14. Christ, by once offering up himself, did quite take away and evaporate all the sins of the elect at once. – To this agree those words in Isaiah 43:25, I, even I, and he that blotteth out thy transgressions, [as debts in the creditors book are crossed, or blotted out, when they are paid:] And will not remember thy sins [as thine, so as to impute them unto thee, to charge them upon thee, or to punish thee for them.] See likewise Jeremiah 50: 20, – The iniquity of Israel shall be sought for, and there shall be none. [It being taken away, blotted out, utterly abolished by Christ;] and the sins of Judah, and they shall not be found, [being removed, cast into

the depths of the sea, or covered with a thick and close covering, as the word [caphar] denotes, Daniel 9:24; Psalms 78:38 compared with Genesis 6:14.] Then,

2. Christ having put away sin (as has been largely demonstrated,) it must be granted as a certain truth, that he has paid our debts, whether by the word [debt] we understand sin itself, or that obedience, and punishment for sin, which is due from us in answer to the just demands of God's righteous law violated by us. Now, in Matthew 6:12, 14 and Luke 11:4, our sins are called, but Compared to debts; and so both words [sin and debt] seem to denote one and the same thing or if they differ, yet they are inseparable: for, as there can be no Paena, nor Reains Pagenq (as Dr. O. observes) no punishment (properly so-called) nor liableness unto punishment, but where there is Reatus Culpa, the guilt of some fault, or sin considered with its guilt: as there can be no Obligatio ad Pae nam [no obligation to punishment] where there is not Dignitas Paenq [the desert of punishment:] so there can be no debt, but where there is some delinquency, obliquity, or transgression. Whatsoever then we owe, or is due to divine justice from us, as transgressors, may be properly styled our debt. "The debt which we owe to God (says Bishop Usher) is two-fold," 1. Perfect obedience. 2. "The punishment due for our sins, which is the curse of God and everlasting death." Now the actual payment of our debts, (viz. of the debts of all God's elect) was one gracious end and immediate effect of Christ's sufferings, or of his obedience unto death. Christ has made full payment of our debts (as the said learned primate shows) "1. By performing that perfect obedience which we did owe. 2. By suffering that punishment due unto us for our sins."

For, in view and upon the consideration of our transgressing God's holy law, God has been graciously pleased to resolve upon, and admit of the stipulation and suretyship of Christ to answer for our sins, and to pay our debts: to which end Christ was made of a woman, made under the law, and had our sins, our debts transferred or made over unto, and charged upon him, with his own free consent: whereupon Christ was accepted and accounted as the debtor and guilty person in our stead [viz. by imputation, and in the eye of the law.] "Our sins (says Dr. O.) were so transferred on Christ, as that thereby he became responsible to God, and obnoxious unto punishment for them." – Thus (says he) "one may be, and be said to be a debtor, who never borrowed nor owed one farthing on his own account, if he become surety for the debt of others. So Paul, upon his undertaking for Onesimus, became a debtor to Philemon, who before owed them nothing, Philemon 18, 19." Christ, in the eternal covenant, came under obligation and engagement to God as Surety in our behalf; and q. d. Gave bond for the whole of our debt (as a surety gives bond for the very debt of the principal to a farthing) and by giving bond made himself the debtor, or paymaster in our room: Therefore when he came into the world in our nature, in a servants form, sustaining our persons, bearing our sins, and charged with our debts, the sword of divine justice was awaked against him, Zechariah 13:7 and he was, by the Lord God, our creditor, wakened morning by morning [summoned q. d. to make his appearance, and give answer to the demands of justice,] and he was not rebellious, [but readily complied to do and suffer what was required of him; being obedient unto death, even the death of the cross, Hebrews 10:5-7; Philippians 2:8.] He

gave his back to the smiters, and his cheeks to them that plucked off the hair, he hid not his face from shame and spitting, Isaiah 50:4-6. So then Christ, as our sponsor and surety, has paid our debts, but with his own money, viz. his own perfect obedience, and sufferings: for, he performed the obedience which was due from us, and underwent the idem, the very self-same punishment [in substance, and as to the kind, or nature of it] we should have undergone: and not only tantundem, or what is equivalent thereto. He was made a curse [a real malediction] for us, Galatians 3:13. All the curses denounced and threatened in God's law against the transgressors of it were executed upon him. As for instance, it was threatened as a curse on fallen man, that in the sweat of his face he should eat his bread, Genesis 3:19. "Our Savior (says Bishop Usher) must undergo this curse; he must work hard for his living, as a servant at his Father's trade, Mark 6:3. He must get a living with his own hands for himself, and his poor mother, &c."

Again, sorrow, distress, and misery in this life was threatened on the account of sin, Genesis 3:16-17. Our blessed Savior, as substituted in our law-place, did undergo this curse too: he was a man of sorrows and acquainted with grief's; he bare our infirmities, grief's, and sicknesses, and carried our sorrows, Isaiah 53:3-4; Matthew 8:17; Hebrews 12:2-3. Oh the slanders, reproaches, dangers, difficulties, temptations, and distresses that our glorious Surety underwent in and through the whole course of his life, from his cradle to his cross, from the womb to it is to! See Matthew 11:19; John 8:48 Mark 3:22; 15:3-4; Romans 15:3; Luke 4:29; 9:58; John 10:33; 19:1-2, &c. Matthew 4:1-2 &c. Hebrews 2:18; 4:15; Matthew 26:65-68.

Thus Christ suffered as an evil doer, for evil doers; as a traitor, blasphemer, deceiver, &c. for and in the room of such notorious sinners.

Again, we find it a curse on bloody and deceitful men that they shall not live out half of their days, Psalms 55:23. A man's age (as Bishop Usher observes) was accounted by Moses to be threescore years and ten, Psalms 110:10. "Half this, (says he) is thirty-five years; and our Savior was taken off before this thirty-five was expired. He was to take upon him all the curses due to sinners, even to the bloody and deceitful man. He was cut off in the midst of his days, in the midst of his vigor: he was cropped off as a branch, lopped off as a twig out of the land of the living: he was not suffered to live out half his days."

Lastly, (to say no more upon this) death itself, and all its terror, pain, and bitterness was threatened in case of transgression and disobedience, Genesis 2:17, – thou shalt surely die, [or, dying thou shalt die.] Answerable to this are the apostles words in Romans 6:23, The wages of sin is death. Now our surety the Lord Jesus, died for us; for and in the place and stead of all the elect: he died a cursed, shameful, and painful death; he received the wages of sin in our room, in our behalf. Thus by Christ's obedience and death, our debts were fully discharged. God [our creditor] did not compound with us, nor with Christ our Surety; he would not make any abatement, but insisted on the full and perfect payment of our debts, q. d. To a farthing. He spared not his own son, Romans 8:32. And Christ, our Surety, has truly and punctually paid our debts to the uttermost farthing, [to the very last farthing, Matthew 5:26.] Blessed, for ever blessed be his name! And (as Dr. Chauncy says) "this bearing of our sins, and payment of our debts, was in the eye of God from eternity, as if already done: hence

the patriarchs were actually and personally justified thereby." And (says Dr. O.) "That which the Lord Christ paid for us, is as truly so paid, as if we had paid it ourselves." He obeying and suffering as a common head, a second Adam, a public person, in our room and stead, the payment made by him does (upon this ground) become available for us. Therefore,

3. Satisfaction to divine justice was another special end, and immediate effect of Christ's death and sufferings. By our sins and transgressions we broke God's law, affronted his sovereignty cast dirt in the face of his infinite purity and flaming holiness, arraigned his truth and faithfulness contemned his authority, and so struck at, and gave just occasion of offence to his infinite justice: Wherefore the Lord our God, whom we have thus highly offended and provoked, has demanded and peremptorily insisted upon satisfaction, a plenary satisfaction. And whereas no mere Man, nor any creature whatsoever, could possibly give satisfaction for the offence committed, nor make a reparation for the injury done to the justice and honor of God, he himself has provided a Surety [Christ Jesus is the Lord] to espouse our cause and to undertake for us; to whom therefore God was pleased to impute and reckon our sins and our debts, Christ freely and hardly yielding up himself, and consenting to be accountable to God for the same: Were upon he was obliged to answer the demands of offended justice, and (blessed be his name) has effectually done it: he has made a full, proper, complete, and infinite satisfaction to God for our sins, for our debts, by his perfect obedience and sufferings. And here note, that it was requisite and necessary that Christ should be both God and man; that he should be man, that he might obey and suffer; and that he should be God, that his obedience might be of an infinite value, that so he might satisfy the

infinite offended Deity by obeying and suffering in his assumed humane nature. It was of God's free, rich grace that this Surety was provided, deputed, and accepted on our account, and in our stead; and that his undertakings, and his actual obedience and sufferings in answer to the will and command of God (for he had therein an eye to do God's will) in the room and place of such delinquents as we, were accepted, esteemed, and declared or acknowledged satisfactory to divine justice, as appears, Hebrews 7:22; 8:6; 9:15. Christ was constituted, or made the Mediator and Surety of the New Covenant. And Hebrews 5:5,10. Christ glorified not he himself to be made an high priest but was called, [consecrated and named, or declared] of God an high priest, after the order of Melchizedec. So in Isaiah 42:21, Jehovah is well pleased for his righteousness sake. The righteousness wrought out, and brought in by Christ, is so well approved and accepted of by Jehovah, that he proclaims his well-pleaseness therewith, and with his people for the sake thereof. "God was not in justice [originally] obliged to accept the payment of Christ for sinners (as a late author observes,) but he condescends, and comes under bonds to Christ, Hebrews 7:21. He confirms his unchangeable counsel, by an oath to Christ, that he shall be a priest, his sacrifice shall be accepted, his blood shall be a full satisfaction for sin, he shall have a church." Whereupon God's language, concerning every elect sinner, now is, deliver him from going down to the pit, I have found a ransom, [or an atonement,] Job 33:24. q. d. I have found out an Expedient, or a way for his exemption and deliverance from death and wrath, viz. by the obedience and death of my son. "Christ suffered in our stead, (says Dr. O) and make full satisfaction for all our sins. – He who sins were not actually and absolutely satisfied for in that one

offering of Christ shall never have them expiated to eternity." It was then, and then only, that Christ actually satisfied for all the elect; in undergoing the very penalty due under them. So the assembly in their confession of faith, "Christ (say they) by his obedience and death, did fully discharge the debt of all those, who are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. – He was given by the Father for them; and his obedience and satisfaction was accepted in their stead, and both freely, not for any thing in them."

4. Reconciliation was another gracious end and immediate effect of Christ's death and sufferings: 1, God's reconciliation to man; and 2, Man's reconciliation unto God.

(1) by this complete satisfaction made by Christ to divine justice (before treated of) God is reconciled to his elect, [if it be proper so to speak of him who never really was their enemy.] The awakened sinner, who is indeed made sensible of his sin and deserved misery, and therefore lies drooping and disconsolate, bemoaning himself, bewailing his condition, looking on God as an angry and terrible judge, and longing to know how to turn away his anger, how he may be reconciled, cries out under doleful apprehensions of divine wrath and displeasure, what shall I do to be saved? Wherewith shall I come before the Lord? How shall I appease him? What shall I do to obtain his favor? &c. Poor soul, it is a mistake to think that any sinner can possibly make his peace with God, or in any measure gain his love and favor by the works of his own hands: But yet let me tell thee for thine encouragement, [and the Lord helped thee to receive it, to believe it for thyself] peace is already made with God; God is already actually, fully, heartily reconciled to all his elect in Christ; and that without

any previous dispositions or qualifications in them, without any works, or conditions performed by them to avert his wrath, to procure his favor, or to move him to be reconciled to them. For (as one well says) "if the Lord should not love us, until he find lovely conditions in us, surely he must hate us for ever: if God should not be reconciled unto us, until we are reconciled unto him, he must continue enemy for ever. – His love and mercy to us was before all qualifications in us: his love and mercy to us is the cause of all qualifications in us: – God does not therefore love us, because he foresaw we would repent and believe, &c. But he therefore causes us to repent and believe, in his time, because he loves us."

But (you will say) how then is God reconciled to his people? I answer, so far as this term [reconciled] may in this case be admitted, it was, 1, by and through his own good pleasure, and the counsel of his own will, through his great love, free grace and rich mercy to them in Christ, as the efficient and moving cause. As the Lord is said to set his love upon his people and choose them, – because the Lord loved them, &c. Deuteronomy 7:7-8. So he may be said to be reconciled to them, because he would be reconciled, *quia ita placuit fibi*, because such was his good pleasure. It is because God loved us, that he sent his son to be the propitiation [the peace-making sacrifice] for our sins, 1 John 4:10. The Greek word rendered [propitiation] properly signifies *placamen* (says Mr. Brinsley) i.e. somewhat whereby another being offended is pacified. Or (as Zanchy) *Id quo, &c. propter quod in peccata expiantur, &c. consequenter Deus placatur*; that by and for which both sin is expiated, and God pacified. Yea, God commends [or confirms] his love towards us in that while we were yet sinners, Christ died for us, Romans 5:8. – And therefore 2dly, The

righteousness, the obedience, and sufferings of Christ, is (in a sense) the material cause of God's reconciliation to his people. And pray observe, God was not only made reconcilable, but was perfectly reconciled: "it is vain to think with the Arminians (says Mr. Pemble) that Christ's merits have made God only placabilem, not placatum, [reconcilable, and not fully reconciled,] no, it is otherwise, the ransom demanded, is paid and accepted; full satisfaction to divine justice is given and taken; God's wrath is suffered and overcome, he rests contented and appeased, &c." Christ has borne and carried away, not only the sins and transgressions of his people, but all that wrath and sore displeasure of God, with all the dismal and painful effects thereof, which they deserved: God laid all their sins upon Christ, and poured out all that wrath and vengeance, and inflicted all that punishment upon him, which was due to them, Isaiah 53:4-6,8,10 and in his bearing the wrath of God for us, he has borne it from us, 1 Thessalonians 1:10, He hath delivered us from the wrath to come. Romans 5:9, We shall be saved from wrath through him. Mr. Rutherford says, Sane prinsquam Electus credit, &c. "certainly before an elect person does believe, the wrath of God, and all the effects of his wrath, are removed from that person, by virtue of Christ's satisfaction." If any one should object against this, I would inquire [in the words of a modern writer] "how the elect can be said to be under the wrath of God, seeing all that wrath, which was due to them, was poured on the Lord Jesus, as their Surety, and in their stead, Isaiah 53:4-6. And, how the elect can be said to be under the wrath of God, who are delivered from it by Christ, 1 Thessalonians 1:10. Or, how this wrath must be appeased, if the elect are yet under it; They can't bear it themselves, it would sink them down to hell. Again, if the elect be under God's wrath till they believe, and

upon their believing it to be removed, whether there be more virtue in an act of faith, then there was in all the sufferings of Christ? Or, whether the efficacy of Christ's sufferings depends on the will or act of the creature?" No, no, Christ has borne all the wrath and displeasure, all the indignation of the Lord, due for our sins; yea, he has borne the whole desert of our sins, [the whole punishment our sins deserved] in his own person for us: Hence, though in our nature (in respect of the sinfulness thereof) there is matter of displeasure, yet in Christ, God is well pleased with us, Matthew 3:17. He is fully reconciled to the persons of the elect in Christ, though he has as great indignation against sin as ever: He is not a God that has pleasure in wickedness, neither shall the evil dwell with him, Psalms 5:4. He is of purer eyes than to behold evil; he cannot look on iniquity, Habakkuk 1:13. And therefore it is said, he will by no means clear the guilty, Exodus 34:7. He will not at all acquit the wicked, Nahum 1:3. Beloved, sin is of that hainous, odious, and abominable nature, and the justice of God is so pure, perfect and inviolable, that God cannot but hate, and execute his fiery indignation upon every one, to whom he imputeth, and on whom he charges sin, unless the person charged can give plenary, perfect, and present satisfaction, to his injured justice; Which all the elect have done in and by Christ, their Surety and Representative, of that He satisfying for them: For (says Dr. Goodwin) "in Christ, as a common person, we may be said to have done what he did, and we are reckoned by God to have done it." Now, whereas all the iniquities, transgressions and sins of God's elect, great and small, were transferred and imputed to Christ, (as has been before demonstrated) It is worthy of our remark, that they were no sooner laid and charged upon him, but he answered, and gave full satisfaction for

the same, being the Lamb slain [in God's eye and esteem] from the foundation of the world, Revelation 13:8. Hence was that early revelation, or gracious declaration made, just upon man's fall, which contains in it the nature and force of a promise, Genesis 3:15, He shall bruise thy head. This was spoke, not only to the terror of Satan, but also for the consolation of fallen man; and the implies, yea, is a sure proof of God's great love and special favor to his elect; Who were therefore beforehand secured in Christ, as being chosen in him, given to him, accepted of, and undertaken for by him; and so were considered and looked on by God, as having a representative-being in Christ from all eternity: wherefore they are said to be greatly beloved, and highly favored [or, made freely accepted,] yea, to have grace given them, in Christ Jesus, not only when they believe, but when they were dead in trespasses and sins, yea, before the world began, even from everlasting, Jeremiah 31:3; Ephesians 1:6; 2:4,5; 2 Timothy 1:9. So that though they sinned and fell in and with Adam, their nature-head and Representative; yet they did not, nor could fall from Christ, as head of grace: though they fell by their breaking the law, or covenant of Works; yet they were (at the same time) secure in the covenant of grace, and in the arms of divine love: though by nature, and as they descend from and stand related to the first Adam, they be children of wrath, and under the sentence of the law; yet, by grace, and as they stand related to Christ, they are children of God, vessels of mercy, &c. This, even Mr. Baxter himself could not but own, saying, "what, though we are by nature children of wrath, does it follow that we may not be otherwise by grace? The state of wrath goes first in order of nature, and whether in order of time also, is not worth our disputing. If (says he) a prince should entail some honors upon all your

children, you might say, that by nature, or, as they were your children, they were not honorable, or noble; and yet, by the favor of the Prince, they might be all honorable from the womb. The godly at age may say, that they are still by nature children of wrath, even when they are sure that they are children of God, by grace: and they use in their confessions to say, we, by nature, are enemies to God, firebrands of hell, &"c." For, such is God's irreconcilable hatred against sin, that had not Christ beforehand undertook, had not he then [when sin first entered into the world] interposed, and stood in the gap, God's wrath and flaming vengeance had fallen upon, and utterly destroyed our first parents (and their whole posterity with them) so soon as they had transgressed and violated his righteous law; For our God is a consuming fire, Deuteronomy 4:24; Hebrews 12:29. But behold! So soon as our first parents had sinned, Christ [in the a figure] was slain, and they were clothed with the robe of his righteousness: The beasts (hinted at Genesis 3:21.) Were offered a sacrifice to God, to make atonement for them, and the Lord God clothed them with coats, which he made of the skin's thereof: [an evident shadow of Christ, the true sacrifice for sin; and of his righteousness, the matter of justification.] And, as the offerings and sacrifices were consumed with fire; so this consuming fire kindled upon, and spared not Christ himself, as made sin for us, being substituted in our room in our law place: for, "in this sense (as Dr. O. says) he was most combustible, namely, as considered guilty of all our sins and transgressions, and thus the Lord pleaded with him by fire, as Isaiah 66:16." And the Lord God (against whom we have sinned) did, and does smell a sweet savor in this offering and sacrifice of Christ, Genesis 8:20-21; Ephesians 5:2.

But yet, (notwithstanding what has been said) let us not so much as once think, that the act of reconciliation [whether of God to man, or of man to God] does, or possibly can change God's mind, or move him to alter his thoughts and intentions, so as to love those whom he hated before, or to embrace and delight in those who were really objects of his vindictive wrath and vengeance before; for then we must suppose God to be changeable. Mr. Pemble lays down several arguments, or reasons, and these two (amongst others) to prove that God does actually love the elect before they are regenerate, or can actually believe, viz. "1. Where God is actually reconciled, there he actually loves; for love and reconciliation are inseparable: but with the elect, before they convert and believe, God is actually reconciled. Ergo, he loves them before their faith and conversion: the minor (says he) is evident, because before they are born, much more before they are regenerate, a full atonement and satisfaction for all their offenses was made by Christ, and accepted on God's part; were upon actual reconciliation must needs follow. This the Scripture makes manifest, Revelation 13:8, Christ is the Lamb slain from the beginning of the world. And Matthew 3:17, this is my beloved son, in whom I am well pleased; [well pleased with him for the unspotted holiness of his own person, well pleased with us in him for his invaluable merits.] 2. If God did actually love the elect before Christ's time, when an actual reconciliation was not yet made, then much more may he actually love the elect after the atonement is really made by Christ's death, even before they do believe it: but the former is true, as appears by the salvation of the patriarchs; and therefore the latter may not well be denied, &c. The act of reconciling (says Mr. Rutherford)

puts no new thing in God, neither does the merit of Christ move the divine will, nor can it possibly change God from being unwilling to be willing, or from hating us to love us. In order of nature, God loved us, and ordained us to eternal glory, before he determined to give Christ for a Mediator; hence he truly loved us, while not as yet reconciled, nor called by grace, and consequently before we believe; and therefore (as an effect of his love) he resolved to give Christ as a reconciler, while his yet we were enemies to God, John 3:16; Romans 5:10; Ezekiel 16:6,8; Ephesians 2:4. – Nothing (says he) is more false than that Arminian opinion, that none are beloved in Christ, unless they be actually in him by faith: for (says he) it is by and through Christ, and for his sake, that the Holy Spirit is given, by whose grace we believe, John 7:39; 14:16. Therefore God loves us in Christ before we believe. Nay, that divine favor and love, wherewith God loves us, is one and the same unchangeable love, as well before, as after the death of Christ. And forasmuch as God's loving us to eternal life is neither a natural act in God, nor an act of Mercy, nor yet formerly an act of justice, but an act of sovereignty, it was not necessary that God should seek the satisfaction of justice, before he could justly love us to life eternal; neither was it necessary that satisfaction made to justice should complete this act of love, as though it were on complete before; Because the satisfying of justice was in itself at God's choice, and became necessary only ex hypothesi, [not simply, but after a sort, or, upon a certain Proviso:] For God could absolutely have brought us to eternal life some other way than by the satisfaction of his Son."

Again, He says, "Reconciliation does not put anything in God to complete the act of election, neither does it put anything in the will of God, which was not in it before; but only causeth [or makes way] that God, who loved us most freely to eternal life, may in a way of justice [or, agreeably to his justice] actually bestowed on us all that good willed and assigned to us in eternal election. – For, the act of willing life to us is an act of God's sovereignty, not an act of justice; but the actual giving of life is restrained to justice. For (says he) God may efficaciously will both grace and glory to us which he cannot actually bestowed on us [without wronging his justice] without a satisfaction given, either by us, or by Christ for us, &c.

But then, (2.) Man's reconciliation to God, was a special end, and immediate effect of Christ's sufferings. Now this is that reconciliation that is frequently treated of in the Holy Scriptures. And indeed (as one observes) "the true religion propounds upon us a God fully reconciled, pacified, pleased, his justice already satisfied, a propitiation made, sins taken away; and we have not one jot, nor one apex and all the new covenant to be found of reconciling God to us: the new covenant manifests a God already reconciled to us; and the whole ministry of reconciliation propounds our reconciliation to God." Now this reconciliation of man to God is two-fold, 1. Reconciliation in and by Christ without us, and yet for us; which some term original reconciliation, and the reconciliation of our nature. 2. Reconciliation in our own persons, called by some actual reconciliation, and the reconciliation of our persons, or souls and consciences. It is the former of these I intend in this place: as to which, we may consider, 1. God himself was the principal efficient cause of this reconciliation, the first mover and actor in this affair: O admirable grace and love! That fallen man should

entreat God to be reconciled, is what we might reasonably imagine, seeing it was not God, but man that had offended; but that we should find God already fully reconciled, and taking effectual methods to reconcile men to himself; this is, indeed, inexpressible kindness: see 2 Corinthians 5:18-19, All things are of God, (says the apostle) who hath reconciled us unto himself by Jesus Christ, [reconciliation is already made] and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world [elect sinners especially, Gentiles, as well as Jews] unto himself, not imputing their trespasses unto them. 2. It is to God himself that sinners are (in this sense) reconciled, as the text just now quoted declares, God has reconciled us unto himself, and he was in Christ reconciling the world unto himself. So Colossians 1:20, It pleased God to reconcile all things unto himself, by the son of his love. So in Romans 5:10, it is said, We were reconciled to God. And in Ephesians 2:16, both Jews and Gentiles are said to be reconciled to God. 3. This work was undertaken, managed and completed by Jesus Christ, as the aforementioned texts do plainly show; and he accomplished the same by, or through his death, his cross, i.e. through his obedience and sufferings, as the material and meritorious cause thereof, Romans 5:10; Colossians 1:22; Ephesians 2:16; 2 Chronicles 29:24. And, 4. It was in Christ that elect sinners were thus reconciled to God: in himself, in his flesh, in one body, or in the body of his flesh, Ephesians 2:15-16; Colossians 1:21-22 viz. in him as their common head, root, and representative: As in Adam we all sinned, before we had committed any actual transgression, yea, before we had a being in the world; and so in Christ we were reconciled to God, through his death, while we were yet sinners, enemies, un-reconciled in our own persons, yea,

before we actually existed, Romans 5:8,10 and therefore we were reconciled (in this respect) without any qualifications or conditions in us, or performed by us. "The work of reconciliation (says Mr. Hutcheson, on John 17:4) was given to Christ to be done on earth and he finished it there. There was nothing (says he) committed to Christ by the Father, to be done on earth, for the purchasing of our redemption, but he did finish it: So that the debt is paid, justice is satisfied, and sin, Satan and death spoiled; so that nothing remains now but the application of his purchase, and the communication of that to his people, which they already have in him their head." So Mr. Elton, own Colossians 1:20, says, "Reconciliation and peace between God and his elect (by taking away sin) is made only by the bloody death of Christ, by Christ's sacrifice on the cross. The apostle here sets it down as the proper Fruit an Effect of Christ's death: and we find it not in any place of Scripture ascribed to any other thing, but only to the death of Christ." It was then, and then only, he actually reconciled all the elect to God by the sacrifice of himself.

5. Redemption was another special end, and immediate effect of the death and sufferings of Christ. The Greek word sometimes improperly denotes a temporal deliverance, or deliverance from outward troubles and dangers, Psalms 25:22; Hebrews 11:35. But properly it intends that spiritual and eternal redemption which was effected, procured and obtained by the Lord Jesus Christ, Hebrews 9:12. Which kind of redemption (I know) is commonly taken to intend and include in it the whole work of a sinner's salvation, so far as undertook and performed by Christ; and to consist both in his humiliation and exaltation: [though I rather judge that it's founded in his humiliation, as being effected by his obedience and sufferings, and so

bears date from his death; and that his resurrection, and other steps of his exaltation, are a manifestation, or declaration and evidence thereof.] It usually passes under a two-fold consideration, viz. redemption by way of impetration and possession and Redemption by Application and Possession. It is the former of these which I here intend. And this was effected two ways; viz. by price, and power; or, by ransom, and conquest. I shall at present consider it in the former sense: redemption then (in this sense) is the ransoming, recovering, buying again, or purchasing and getting again what was sold, alienated, forfeited, or lost; and is two-fold, of and for the church and people of God.

(1) The redemption, the buying, or purchasing [as the same act is sometimes termed] or the acquisition of the church and people of God was a special end and immediate effect of Christ's death and sufferings, Titus 2:14; 1 Peter 1:18-19; 1 Corinthians 6:20; Revelation 5:9; Acts 20:28. With reference to this affair, we are to consider, 1. That such as were redeemed by Christ, were God's own, and Christ's own people, before they were, or needed to be redeemed; God the Father had a special interest and propriety in them, they were his by election, by predestination and foreknowledge: Ephesians 1:4-5; Romans 8:29. Christ also had a special right and title to them, and propriety in them, they were his by his Father's donation, and by his own determinate choice and acceptance, John 15:16,19; 17:6,9-10. But alas! (As far as in them lay) they alienated, sold and lost themselves, Colossians 1:21; Isaiah 50:1; 52:3; Luke 19:10; Romans 7:14. Indeed, they could not absolutely sell, nor dispose of another right and property: God and Christ (notwithstanding this their deed of sale) do still keep, hold, and assert their right and priority in them, refusing to

disclaim, or give it up, refusing to set hand and seal (their act and deed; or to deliver up the bargain for ever; see Leviticus 25:39-40, to the end. O what grace is this! But yet so far as they had power over, and propriety in themselves, they have sold themselves. As Ahab and Israel are said to have sold themselves to do evil, 1 Kings 21:20, 25; 2 Kings 17:17. So man has in and by the fall sold himself to the devil, and so is fallen into the hands of divine justice [being cast and condemned by the law] and is by nature under the power, dominion and tyranny of sin and Satan. 2, The Lord Jesus Christ did in the eternal covenant (transacted between the Father and him) undertake the redemption of the elect; and accordingly, in pursuance of the will, counsel and purpose of God, and of this covenant-agreement, he has actually performed and finished this work. Fallen man cannot redeem himself, he has nothing to give in exchange for his soul, Matthew 16:26. Neither can any mere man by any means redeem his brother, nor give to God a ransom for him, Psalms 49:7-8. There is no other redeemer but Christ, Isaiah 44:6; 49:26; Acts 4:12 and he is an all-sufficient Redeemer, Psalms 130:7; Hebrews 7:25. – 3, The price, or ransom that Christ paid was (not any corruptible thing, though precious and of great esteem among men, Isaiah 52:3; 1 Peter 1:18 but) himself, his own blood, his life [or, soul,] Ephesians 5:2; 1 Timothy 2:6; Titus 2:14; Acts 20:28; Matthew 20:28; Mark 10:45. – 4, Christ has effectually redeemed the elect from all their sins and iniquities, Psalms 130:8; Titus 2:14 and this redemption was by, or through his blood, Ephesians 1:7; Colossians 1:14, The apostle here accounts redemption from sins, and the remission of sins both one and the same thing; in whom we have redemption through his blood, even the forgiveness [the remission, or removal] of sins. And indeed

(as a late writer said) to be redeemed from sin, and to be under the guilt of sin, are terms inconsistent. Consequently, Christ has redeemed the elect from the bondage and curse of the law, Hebrews 2:15-16; Galatians 3:13; 4:5 viz. From deserve wrath, Romans 5:9; 1 Thessalonians 1:10. From death, from hell, and the power of the grave, Isaiah 25:8; Hosea 13:14; 1 Corinthians 15: 55, 57. – 5, Christ has redeemed sinners to himself, Titus 2:14; Ephesians 5:27 to God, Revelation 5:9. He did [this way] assert his right, avouch and challenge such and such amongst mankind for his own; [so Budaus Renders that word in Acts 20:28, which we read, he hath purchased.] “By redemption (says Mr. Wilson) the elect of God are freed from the bondage of sin and death, by the price of Christ’s blood paid to the righteous judgment of God.” Again, 6. Redemption is originally and representatively in Christ Jesus; so that the elect may be said to have it in him, their head, before they themselves receive and enjoy it, Romans 3:24; Ephesians 1:7. On which words Dr. Goodwin says, “The apostle speaks not (in this place) of the redemption that we have here, [i.e. the fruits of redemption,] but of the work of redemption, which Christ himself has wrought, which is the cause of all the redemption we receive. And (says he) We have redemption in Christ as in a common person; and we have it not only when it is applied to us, but, as we had condemnation in Adam before we were born into the world; so we had redemption in Christ when he died.”

Then (2) the redemption, or purchase made for the elect was likewise a gracious end and immediate effect of Christ’s sufferings. [Bear with the terms redemption and purchase, although improper in this case.] As among men there is occasionally, not only the redemption of persons, who were taken captives, or had lifted, or sold themselves, &c. But also of lands, or

other goods, mortgaged, or pawned, &c. So in this case, Christ has not only redeemed the persons of the elect, but he has also (if I may so express it) redeemed and perfectly recovered for them the inheritance [or rather, an indisputable and undoubted right and title to the inheritance] and all the blessings settled on them in Christ before all time, but forfeited (as it were) and suspended by reason of their dissolute living, as has been before demonstrated. Jesus Christ was not only an able, but a suitable Redeemer, being our near kinsman, therefore the right of redemption was his, and he did and will do the part of a kinsman for us and to us: he is our Goel, our spiritual Boaz, who has purchased us to be his spouse, and has also redeemed our inheritance, [i.e. has took off all encumbrances, and answered all the demands of God's law, and so has made way for our possessing our said inheritance; see Ruth 3:9,12,13; 4:9-10.] The land shall not be sold for ever, says the Lord, Leviticus 25:23, &c. It is rich grace indeed that we could not waste, consume, nor utterly lose, sell, or alienate our inheritance for ever, though we have been such spendthrifts and prodigals. Special grace and glory, and spiritual blessings and eternal life could not (properly and strictly speaking) be lost, sold, or alienated by Adam when he fell, because he was not [actually, in his own person] possessed thereof: no, no, they were absolutely settled upon, granted and given to all the elect in Christ, before the fall, Ephesians 1:3; 2 Timothy 1:9 and reserved and secured for them in and by Christ [notwithstanding the fall,] to be actually bestowed upon, and communicated to them [and that in a way of justice through Christ] in God's own appointed time. Hence, we read, that eternal life, the heavenly inheritance, grace and glory, &c. Were promised, and given to God's elect, Titus 1:2; 2 Timothy 1:9: 1 John 5:11;

Romans 6:23; Psalms 84:11. Yea, we read of their being begotten again thereinto, and of their being made meet [apt, or fit] for the same, 1 Peter 1:4; Colossians 1:12 and of their receiving and possessing thereof, as being actually conferred on them, Acts 20:32; 26:18; Daniel 7:18,22,27. But I do not remember that eternal life, &c. Is ever [in the sacred Scriptures] said to be bought, purchased, or redeemed: So that if we use these expressions in this case, they must be understood in a limited sense, as P. H. says, "Considering the inheritance, &c. As clouded by sin and by the law, that he could not be apprehended, nor enjoyed by us till such a ransom was paid for sin to the law, [or, to divine justice] which the law required." In another place, he speaks plainly as to this matter, saying, "Christ did not by his death purchase life and salvation for all; no, not for the elect: For it was not God's end, in his sending Christ to purchase love and life; but to make out love, and purchase us to love. – To purchase spirits into life, and into love, John 3:16-17; 1 Jon 4:9-10. – To declare and make out what life and love there was in God, before there was a world, Romans 3:25-26; 2 Timothy 1:9-10. For, Christ could not do this, but he must be, and was made under the law, and did suffer the justice and power of the law, viz. the wrath of God, and so it is said to bear our sins and iniquities: and this he did, to remove the dark cloud that lay upon us; and to bring forth life and love to the view of the sons of men; that as before they were under death, so now they might be under the discoveries of life, Romans 5:18; Mark 16:15."

6. Justification in foro Dei, justification in the sight of God, or in respect of the righteous judgment of God, was also, a gracious end, and immediate effect of Christ's sufferings. Now justification consists of two

parts, pardon of sin, and acceptance of our persons as righteous in God's sight, in and for the righteousness of Christ alone. Or, (as some express themselves) it consists of the pardon of sin, and a title to life and glory.

(1) All the sins of God's elect, past, present, and to come, were freely, fully, and for ever remitted and pardoned at, and from the time of Christ's oblation, and that upon the satisfaction thereby made to divine justice, Colossians 2:13,14; Hebrews 10:14,15. Now, "if justice be satisfied, (as a late writer argues) the debtor is thereupon discharged: It's inconsistent with the righteousness of God to hold a person under obligation unto wrath, whose debt is fully paid by an approved surety. – Justice itself pleads the discharge of the principal, gives up the bond immediately; [the time when, and in the place where the debt was paid, the bond was given up and canceled, Colossians 2:14.] There is no more charge, action, or molestation, of, or against the principle; insomuch that there is a challenge made, Romans 8:33-34, Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died; yea, rather that is risen again. The Holy Spirit dates their discharge from the time of Christ's death. By his death he procured our discharge, by his resurrection he made it manifest." Dr. Ames says, "The transaction between God and Christ was a certain previous application of our redemption and discharge to our Surety, and to us in him; Which has the nature of a certain efficacious pattern to that secondary manner of application, which is completed in us; that being the representation of this, and this produced by virtue of that. Hence our freedom [or discharge] from sin and death was not only determined in God's decree, but also granted

and communicated to Christ; and to us in him, before it is perceived by us, Romans 5:10-11." The famous Dr. Twiss proves forgiveness to be before Faith, even at Christ's death, yea, from eternity, saying, forgiveness of sins, if you consider the quiddity [or essence] their love, is nothing else but either the denying of punishment, or the denying of a will to punish; Therefore to remit [or forgive] sins, is nothing else but not to will to punish: Now this [not to will to punish] as it is an imminent act in God, was from eternity. – From whence it is gathered, that Christ by his death obtained of the Father for us not only a potential, but also an actual remission of sins. In short, we conclude (says he) that the immediate effect of Christ's death was the expiation of sins, or a planetary satisfaction for sins; which indeed does not become known to us but through faith and the operation of the Holy Spirit."

(2) The acceptance of our person as righteous in God's sight in and for the righteousness of Christ imputed to us, was also a special end and immediate effect of Christ's death. "The righteousness of Christ was ours (says Dr. Twiss) before we did believe; ours in respect of right, because in the intention both of the Father and of the Son it was performed for us; though not in respect of profession and enjoyment." Mr. Perkins says, "Christ is first acquitted of our sins, and justified, and we justified in him." Dr. Ames says, "The sentence of justification was, 1. Conceived in the mind of God by the decree of justifying, Galatians 3:8. – 2. It was pronounced in Christ our head, when he rose from the dead, 2 Corinthians 5:19. &c." For Christ was then justified from all the sins of all the elect, Isaiah 50:8; Romans 4:25; 1 Timothy 3:16. So that (as Dr. Chauncy observes) "when Christ rose there was a radical justification of all the elect in him: If there had not been so, they could never be personally justified." Mr. Rutherford

declares, "That in the mind of God sins are remitted from eternity; and that justification is an eternal, imminent act in God; as well as an act terminating in time on the consciences of men." Dr. Goodwin says, "A man, before he is called, is justified in Christ, but not with Christ, i.e. It is not actually applied to the men's person. – We are (says he) perfectly glorified in Christ now (though not with him:) so we were perfectly justified in Christ when he rose, gay perfectly justified in Christ from all eternity, and we are justified with Christ when we believe." There is a double justification (says Mr. Pemble) 1, In Foro Divino in God's sight; and this goes before all our sanctification: for even while the elect are unconverted, they are then actually justified and freed from all sin by the death of Christ; And God so esteems of them as free, and having accepted of that satisfaction, is actually reconciled to them. 2. In Foro Conscientis, in our own sense; which is but the revelation and certain declaration of God's former secret act of accepting Christ's righteousness to our justification."

(3) A title to life and glory [or, the making out and clearing up our ancient right and title] was a gracious end and immediate effect of Christ's death, Romans 5:18, By the righteousness of one the free gift came upon all men [that stood related to the second Adam] to justification of life, and that together and at once; as condemnation came upon all men, together and at once, by the offense of one. "The righteousness of Christ (says a late author) is freely imputed and given to us, and that is it which covers our guilt, and entitles us [considered as having sinned] to life and happiness." All redeemed ones have a right (says Dr. Chauncy) an hidden right in Christ before they believe, yea before they naturally exist. – It is one thing to have jus ad rem [a right to a thing,] and another to have jus in re [a right

in a thing, or actual possession.] A child newborn, or to be born heir of an estate, has a good right to the estate, though it lies dormant till the time of claim and pulsation: The apostle seems to speak in this way of illusion, Ephesians 1:11, saying, In whom we have obtained [or, are allotted unto] an inheritance: And it is grounded on what he says in verse seven, "In whom we have redemption through his blood." The Homilists say in the sermon of Christ's passion, "Such favor did Christ purchase by his death of his heavenly Father for us, that, for the merit thereof we are now fully in God's grace again, and clearly discharged from our sin. No tongue surely is able to express the worthiness of this so precious a death; for, in this stands the continual pardon of our daily offenses; in this rests our justification; we be allowed; and this is purchased the everlasting health of our souls; yea, there is no other thing that can be named under heaven, to save our souls, but this only work of Christ's precious offering of his body upon the altar of the cross. – Christ's passion is the ransom and whole amends for our sin. – Christ being perfect God, and the son of God, gave his body to be bruised and broken on the cross for our sins, and so has delivered us from sin, yet not so that we shall be free from committing sin, but so that it shall not be imputed to our condemnation." "Our whole salvation (says Dr. Goodwin) has been perfected between God and Christ by I know not how many acts, and each do make the whole sure, sure, over and over."

7. Victory over our enemies was another gracious end and immediate effect of Christ's death and sufferings. This work of Christ is commonly styled redemption by power, or by conquest. Christ has through his death destroyed the devil; he has broken the serpent's head and power, and has

led captivity captive, Genesis 3:15; Psalm 68:18; Colossians 2:15; Hebrews 2:14. "As sin was expiated in that nature wherein it was committed; so Satan was baffled and conquered in that nature over which he had been victorious, (as Dr. Jacomb says,) He overcame man, and man overcame him: Christ has beaten him upon his own ground." Christ, the captain of our salvation, has overcome the world, John 16:33; Galatians 1:4. Yea, he has overcome death, hell and the grave, Hosea 13:14; 1 Corinthians 15: 55, 57. How may we then (in the words of the saints of old) triumph and insult over all our enemies, saying, Who shall separate us from the love of Christ? – We are more than conquerors through him that loved us, Romans 8: 35, 37. A man need not fear his enemy, especially when he knows that he is killed before he comes near him.

8. The confirmation of the covenant of Grace was a special end and immediate effect of Christ's death. Christ was the testator, and he confirmed the testament [or, covenant] by his death, Hebrews 9:15-17. The promises made to the fathers were confirmed by Christ's death, and his resurrection was a signal manifestation of the fulfilling, or confirmation thereof, Acts 13:32-33; Hebrews 11:13 he ratified the covenant of grace by his own blood, by his bloody sacrifice, Zechariah 9:11; Hebrews 13:20. Hence the cup in the Lord's supper is called the blood of the New Testament, i.e. it's a symbol, [a figure, or sign] of his blood, with which the New Testament [or, covenant] was confirmed, Matthew 26:28; Luke 22:20. – But to proceed,

Secondly, the more remote ends and effects of Christ's sufferings were many, as for instance;

1, Life is a most gracious end and effect of Christ's death. The waters of life (as before said) gushed out of this opened rock. All the elect indeed are mystically alive, even before their conversion, alive in Christ their common head, root; and representative: their life has a being in Christ before they believe, and is reserved in Christ for them till the time of leaving. "Our eternal life, (says Dr. Chauncy) which God has given us, is fully and completely in Christ, both as to grace and glory; I say fully, fundamentally, originally, and as in a fountain, or root, and of this fullness we did receive, even faith of the first vital act, &c." The apostle assures us in Romans 6:10, that Christ, in that he died, died unto sin once; but in that he liveth, he liveth unto God, [viz. not only in his own person singly, but as our head and Representative: wherefore, we are advised (in verse eleven) to reckon [from hence to gather and conclude] ourselves to be dead indeed unto sin, but alive unto God [in] Jesus Christ our Lord.

But not only life in this sense, but also life spiritual [in our own souls] springing, or growing up into life eternal, John 4:14 i.e. life produced in the soul in and by regeneration, as well as the life of glory in the world to come, is a special (though remote) end of Christ's death. Hence Christ is said to have abolished death [viz. by his death] and to have brought life and immortality to light through the gospel, as a gracious effect of his death, 2 Timothy 1:10. Therefore (as P. H. says) "all the ministers of Christ are to preach the gospel, which is life through the death of Christ." Alas! Poor sinners, the elect as well as others, by sin and transgression have laid themselves under the curse and condemnation of the law, and are by the law justly sentenced to death and eternal destruction; and so may be said to be dead in law, as considered transgressors, they are dead in law by

nature, as being condemned to die by the holy and righteous law of God. As felons tried before a judge of the assizes, when the judge has passed sentence upon them, they are said to be dead men, dead in law; and are therefore fettered and manacled and closely confined to the day of execution: So the whole race of Adam, even the elect themselves, as standing related to the law, are dead men, dead in law, as being found guilty, and so cast, condemned, and sentenced to death by the righteous law of God: But the Lord Jesus Christ stepping into their law-place, and taking the sword of justice into his own bowels, the execution of the law-sentence upon himself, in their stead, screen and secures them there from, and in and by his so doing procures their release and saves them: so then they have life through his death; yea, though dead in sins by nature, they are quickened, or made alive together with Christ, Ephesians 2:5 they pass from death to life. Hence Christ declares that he came into the world that his sheep might have life, and that they might have it more abundantly, John 10:10. And that he would give his flesh [his body, viz to be crucified] for the life of the world, John 6:51. So then, he that hath the son hath life [in him, and by and through him,] 1 John 5:11-12. For, the free gift of God [the gift of God's grace] is eternal life in [and so through] Jesus Christ our Lord, Romans 6:23. Thus life [spiritual and eternal] does issue and flow forth from and through a wounded, bleeding, dying and crucified Jesus. No soul has any spiritual life, but what proceeds from and through this head of influence, this spiritual root, the Lord Jesus Christ. What cause then have we to bless God, who has provided such a way of life for such poor sinners as we! That the dead should be quickened, and have life in, by and through a crucified Christ, is rich grace and matchless kindness indeed.

2. Removal of guilt from the conscience is another end and gracious effect of the death and sufferings of Christ, Hebrews 9:14. The blood of Christ purges the conscience; yea, cleanses it from all sin, from all unrighteousness, 1 John 1: 7, 9. "Hereby (say our annotators) the most quick, lively and sensible part of the immortal soul, conscious of sin, is freed from the guilt, filth and fears of sin that did cleave to it." And therefore,

3. A conscience-discharge of and from all our debts is likewise a gracious end and effect of Christ's death, or, obedience unto death. For, Christ having made full payment of our debts, and thereupon receiving a general discharge, so far as concerned himself and us, we were then and thereby discharged in him; and consequently, in God's due time are discharged personally, or quoad Conscientiam; a full discharge is sent, applied, revealed to the conscience by the spirit of grace: In this sense it is that we are to pray, forgive us our debts, Matthew 6:12.

4. Reconciliatio quoad Conscientiam, actual reconciliation to God in our own persons, or, the reconciliation of our persons, or of our souls and consciences to God, is also a gracious end and effect of Christ's death and sufferings. This reconciliation consists in our apprehension of God's being reconciled to us, and of our [original] reconciliation to God in Christ, through his blood and death (before treated of;) and in the subduing us to Christ, and inclining and drawing out our souls after God, so as to yield up ourselves to him, to follow him, and to observe his commands. Thus,

(1) The soul is actually reconciled unto God by having that rebellious principle (which is in everyone by nature) tamed and subdued; for alas! "Even the elect of God (as Mr. Marryatt observes) are by nature in arms and rebellion against Christ: Vast opposition is made by headstrong lusts,

innate depravity, and reigning corruptions; a dark and biased understanding; an obstinate, perverse and sullen will; vile, turbulent and unbridled affections and passions, are all in conspiracy against the Lord and his anointed: Now the power that vanquishes all these, and reconciles the man to God, is Christ's power, Psalms 110:3. All opposition falls before his victorious grace: He mollifies the hard heart, he illuminates the mind, scattering the clouds that envelope the understanding; he bows the stubborn will, conquering the obstinacy and perverseness thereof; he sanctifies and spiritualizes and calms the impure and unruly affections; and bows the whole man to his royal scepter and sovereignty." Thus the soul is reconciled and brought to yield up itself to God.

(2) The soul is actually reconciled to God by believing: for, in and upon our regeneration, we are through grace helped to believe that God is reconciled to us; and also that we were [in Christ] reconciled to God, at and by his death; and so we are brought to comply with, and accept of God's way of salvation (which before we were strangers to, and averse against,) and to embrace the gospel and Christ revealed therein; so that he, who before had no beauty nor comeliness in him (in our esteem) is now precious to us and altogether lovely, as beheld with an eye of faith. The experience of saints testifies that a man is not, nor can (in this sense) be reconciled unto God without, or before Faith, but by believing is reconciled.

(3) The believer is actually reconciled to God by having his heart (through the energy of divine grace) inclined and drawn out to observe and walk in his commandments and ordinances: so that God's commands, which before were grievous and irksome, are now his delight; Christ's yoke is easy, and his burden light, his ways are ways of pleasantness, and his

paths peace. It is in this sense that Paul and Timothy pray the saints to be reconciled to God, 2 Corinthians 5:20. Who (in verse 18, 19,) are said to be already reconciled, [viz. in this sense before treated of:] q. d. God has reconciled us to himself by Jesus Christ; of enemies has made us friends. – Yea, the God of all grace and peace was in Christ reconciling the world, that whole world of sinners unto himself, to whom he is pleased not to impute their sins: therefore we earnestly entreat and plead with you to be reconciled to God; to submit, as loyal subjects, to Christ as your Lord and King, to be ruled by him; to live more strictly in the due and conscientious observance of the laws, orders and ordinances of his house, &c. [For, the church at Corinth was too remiss and faulty in their walk and church-order, and therefore needed (as saints in our days greatly need) exciting to be reconciled to God, in bowing to Christ's scepter, and taking his yoke upon them, and so walking as becomes the gospel of Christ, Philippians 1:27; Ephesians 4:1.

5. Redemption, as to the application and possession thereof, is also a remote end and effect of Christ's death. I speak not now of the application of redemption to Christ our Surety, and to the elect in him, before hinted; but of that application which is mediately to sinners through Christ: which is twofold, (1.) A partial or imperfect application of redemption to elect sinners by the spirit of grace in effectual calling; upon which they are made (in some measure) partakers and possessors thereof. (2) A full and perfect application, participation, and possession of redemption, or of all the fruits and benefits of Christ's obedience and sufferings, which will be at the last day; with all the elect shall be holy freed and delivered from all remainder of sin and corruption, from all afflictions and oppressions, servitude and

sorrows, yea from death itself and the grave; when there will be a perfect consummation of their bliss and felicity; according to Luke 21:28; Romans 8:23; Ephesians 1:14; 4:30; Acts 3:19,21. Revelation 21:4.

6. *Justificatio in foro Conscientia*, justification taken passively, as terminating on the conscience is another remote end and gracious effect of Christ's obedience and sufferings; and that, both in respect of the application and revelation of pardon to the soul by the Holy Spirit, together with a true sense and apprehension thereof by faith: And also in respect of the application and manifestation of Christ's righteousness to the soul, and the souls discerning and laying hold thereon by faith, for acceptance with God, 1 Corinthians 6:11; Acts 5:31; 13:38-39; Romans 3:28,30; Galatians 2:16.

7. Dispossession of Satan, and actual deliverance from his power, is another remote end of Christ's death, Luke 11:22; Acts 26:18; Colossians 1:13; Revelation 12:10-11.

8. Another special end of Christ's sufferings is our having free access to God, and that with boldness, John 14:6; Ephesians 2:13,18; 3:12; Hebrews 10:19-20,22.

9. Another end of Christ's sufferings and obedience unto death was, that he might set before men an example of obedience, zeal, humility, patience, submission to God's will, &c. Matthew 11:29; 1 John 2:6; 1 Peter 2:21.

10. Sanctification and holiness of life is another gracious end and effect of Christ's death and sufferings, 2 Corinthians 5:15; Ephesians 5:25-27; Titus 2:14; Hebrews 13:12.

11. The saints final perseverance in the state of Grace is another remote end of Christ's sufferings, Hebrews 9:12, 15; 10:10,14; John 10:10; 1 Peter 1:5.

12. Glorification, or God's actual donation, and our possession of eternal life and glory [in a way of justice] is another special (though remote) end of Christ's death and sufferings, Romans 5:17, 21; 6:23; 2 Thessalonians 2:14.

Thus having (in many particulars) endeavored to show you the gracious ends and effects of Christ's sufferings, I shall proceed to inquire and demonstrate,

Fifthly, what was the true cause of Christ's sufferings: what was the cause of God's smiting and opening this rock, of his smiting, wounding, bruising his son, who was the delight of his soul. Having before laid down several reasons of God's smiting and bruising Christ; I shall here observe only one thing as the true, special and principle cause of the deep and tragically sufferings of Christ; and that was God's great love, his unconceivable, matchless love to his people, his chosen ones. This is abundantly evident from many plain texts of Scripture, as for instance, in John 3:16, Christ himself declares that God so loved [so greatly, so heartily, so inexpressibly and inconceivably loved] the world [Gentiles, as well as Jews] that he gave his only begotten son [to die in their stead, to die a sacrifice for their sins.] So in Romans 5:8, God commendeth [or confirmeth] his love towards us, in that whilst we were yet sinners, Christ died for us. Again, in 1 John 4:9-10, In this was manifested the love of God towards us, because that God sent his only begotten son into the world,

that we might live through him. Here in his love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. God loved his elect in Christ before all time, even with an everlasting love, Jeremiah 31:3. "God's love (says Mr. Pemble) is perpetual and one, from all to all eternity, without change, increase or lessening towards everyone of the elect. – His love to the persons of the elect is from everlasting the same, nor does their sinfulness lessen it, nor their sanctity increase it; Because God and loving their persons never considered them otherwise than as most perfectly holy and unblameable in Christ." So that though they apostatized from him, sinned and rebelled against him, yet his love to them in Christ failed not, abated not, cooled not, he still rested in his love, and confirmed and manifested his love to them, in that he substituted Christ Jesus, his beloved son, in their law-place, lay their iniquities on him, made him to be sin for them, who knew no sin, and so wounded him for their transgressions, and bruised him for their iniquities, executing the just (though most severe) sentence of his holy law upon him in their room and stead, even all that curse, wrath and death, which they deserved; that by and from and through him all needful supplies of grace, and all the blessings of life and salvation, might freely and plain to sleep flow forth and be actually conferred on them for their comfort and happiness. Yea, (as Mr. Pemble says) "When God's fiercest wrath was shown against the sins of the elect in the person of Christ, then did God most compassionately love the persons both of Christ and of all the elect." O wondrous, matchless, and amazing love indeed! Thus I have gone through the doctrinal part of the text, first by way of explication; and then by clearing, illustrating and

confirming the several heads observed from the grand proposition deduced there from.

I shall leave the application to the Lord the Spirit, whose proper work it is to apply the truths of the gospel to the conscience; and so conclude, desiring he may seal instruction to your souls, and give you understanding in all things. **FINIS.**